CONVOCATION NUMBER

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*t the Louisville Convocation*

he National Convocation on the Church Town and Country was held at Louis-, Kentucky, October 20-22, 1959. 532 ons registered and many more attended.

hose who attended the Convocation testify to the effect that a cooperative it was evident throughout the entire ion. They worked intensively side by in classrooms or special-interest groups ch are reported in this issue.

The Convocation is an informal assem- of individuals, held under the auspices the Department of Town and Country rch of the National Council of rches.

The first session of the Convocation was d in 1943 at Columbus, Ohio.

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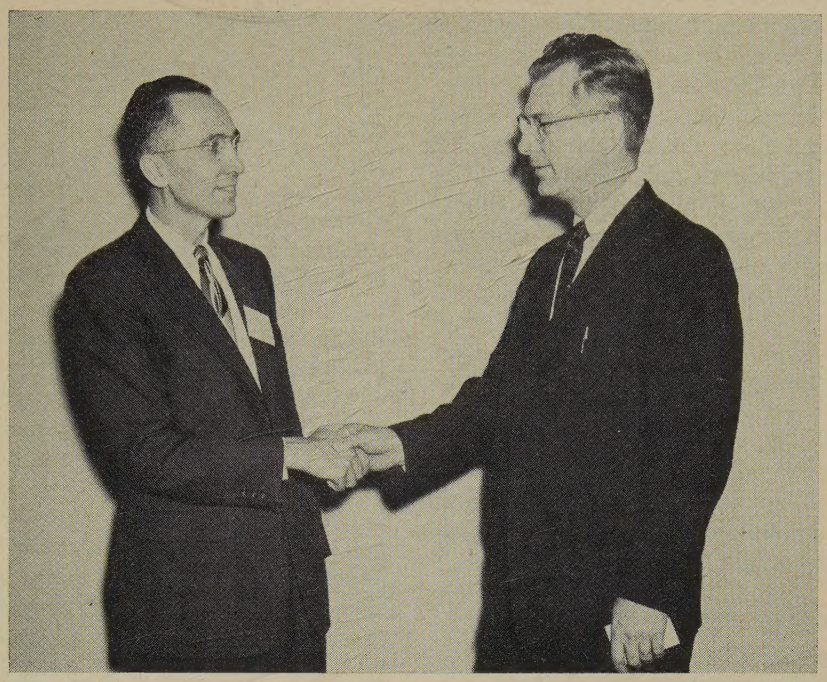
Due to the expense of publishing the ceedings of the 1959 meeting in a 32-e issue, TOWN AND COUNTRY CHURCH l not be published in February, 1960.

*No. 148*
*January-February, 1960*



Dr. Harold Kaufman (left) is welcomed to the Convocation by the Rev. Dale Medearis, Chairman of the National Council of Churches' Department of Town and Country Church.

# Emerging Patterns in the South

HAROLD F. KAUFMAN

• Much has been written about the South. Whole libraries exist devoted to its history. Much has been written about its economy, its politics, and its people. The aim of this paper is (1) to summarize briefly some of the changes occurring as the South moves at a rapid tempo from largely an agricultural to an urban-industrial society, and (2) to suggest implications for the town and country church growing out of Southern life and tradition.

*Unity and Diversity*

The South is the most distinctive of all regions of the nation, yet many of the changes now taking place are making it more like the rest of the country. To understand the South's distinctiveness, one must know its history, especially that relating to the events and conditions leading up to the Civil War and the unhappy aftermath.

The distinctiveness of the South is to be found in a complex of characteristics and institutions. Perhaps the two most dominant, and also closely interrelated, characteristics of the traditional South were its cotton crop and its Negro population. These two features of Southern society were expressed through the agrarian economy, the strong one-party political system and elaborate Negro-white patterns of relationship. Providing the necessary setting for its culture is the climate and geography of the South. Its climate is relatively warm and humid, allowing for rapid growth of forest, crops, and other vegetation. Though the soils of the South vary greatly as to productivity, they are on the average decidedly poorer than those of the Midwest.

Just as the South has features which distinguish it from other

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regions, it likewise has great diversity within its borders. Geographically it ranges from an area containing the highest mountains of the Eastern United States to a region of near sea level on the coastal plains and in the Mississippi Delta. Localities vary from isolated, rural neighborhoods in the mountains and uplands to large cosmopolitan urban centers. Agriculturally the range is from small subsistence farms to large farms and plantations with capital and equipment equal to those in any other region. In terms of racial composition, Southern counties range from those which have few to no Negroes to those in which this racial group comprises three-fourths or more of the population.

### *Changing Agriculture*

Although it may sound paradoxical, some of the unity of the South with the rest of the nation is to be found in the rapid and massive changes now occurring in agriculture and rural life, in urbanization and industrialization, and in changing social institutions. King Cotton, for example, is being dethroned and the Negro population, traditionally agricultural, is rapidly leaving the farm and moving out of the South.

Since the Civil War the South has been characterized by relatively low income and level of living. The great majority of the low-income rural counties in the United States, as published in the U. S. Department of Agriculture bulletin, *Development of Agriculture's Human Resources,* are in the South. These areas, which include much of the Appalachian highland and the cotton South, have been designated as problem areas for a number of years. In general, the low-income sections have too many people in agriculture in relation to capital and land resources. Adjustment from an economic standpoint may come about through heavy migration from the farm, change in agricultural enterprise, and marked increase in nonagricultural employment.

In the 1940-50 decade the farm population of the South declined by a fourth, or approximately 4 million persons. It is estimated that Southern farms had a net loss of fourteen and a half million persons during the thirty-five year period 1920-54. In the 1940-50 decade the farm population of the South declined 27 percent, while the urban population gained by a third. In 1950 the farm population of the South comprised only a fourth of the total, and this proportion has been declining rapidly. In not too many years, full-time farm families in the South may decline to only one in fifteen or twenty.

As workers have moved out of agriculture, there has been a marked decline in the number of small farms and an increase in the large ones. During the fifteen years, 1940-54, the percent of tenants in the region declined from 48 to 29, and the proportion of owner-operators increased appreciably. Other notable changes in agriculture are the shift from cash crops to livestock, rapid technological changes in production, and acceptance of the contract pattern of farming.

In the last two decades there has been a notable increase in the number of beef cattle and poultry. For the last few years dairy cows have remained about the same in number but production has increased. The number of acres in cotton, the principal cash crop, has declined appreciably but the yield per acre has doubled, with the net result that the total production has declined only slightly.

Mechanization of agriculture has made great strides in the South since the close of the Second World War. Perfection of more satisfactory mechanical means of weed control is the last step in complete mechanization of cotton production. One man with machines can now do what twenty-five to fifty workers could accomplish by hand labor. Although mechanization in tobacco production is less advanced, progress is being made. Effects of technology are also seen in animal and plant production. A good example is the broiler industry, which in the last several years has halved the time taken to grow a pound of meat. Broiler and egg production is increasing very rapidly in the South, with the result that a greater and greater share of this industry is being concentrated in this region.

Great increase in poultry in the South since the war has come about largely through contract farming. This type of farm organization provides two much needed factors in Southern agriculture—capital and management. Contract farming will no doubt continue to spread to other fields. It is now beginning with respect to timber production, where there has long been a problem of getting sustained yield management on small farm holdings.

### *Industrialization and Urbanization*

Although many of the workers leaving agriculture have found other types of employment in the South, there has been also a sizable northward migration. For the sixty-year period 1890-1950 the percent of workers in agriculture and in mining in the South decreased from 65 to 21, while the percent of those in the professions, commerce, and service increased from 25 to 61 and of those in manufacturing from 10 to 18 percent.

Principal factors in the industrial growth of the South are its growing market, its resources of power and raw materials, and its labor supply. This region has more water and a vast acreage of forests which grows more rapidly than in any other region of the nation. Its abundant labor supply has proved to be easily trainable and efficient in industrial production. The traditional industries of the South, textiles, lumber, and tobacco, pay relatively low wages. Because of the raw materials, processing of agricultural products and wood manufacturing will continue to be important industries in the region.

Efforts are being exerted with some success to bring in chemicals, electronics, plastics, and metal working industries. In fact, a good proportion of the oil and the chemical industries of the nation are in the South, with a high concentration in the area from Lake Charles, Louisiana, to Brownsville, Texas. The

outh now has four of the nation's najor atomic energy plants.

In 1790 only 2 percent of the outh's population lived in places ver 2,500. This is to be compared vith nearly half today. Even though he rate of urbanization up until the irst quarter of the present century vas considerably slower for the outh than the rest of the nation, rban populations are now growing nuch more rapidly than in the nation as a whole. A decentralized pattern of urbanization is characteristic of many parts of the South and provides an opportunity to maintain some of its rural character. Examples are the Piedmont area of North Carolina and South Carolina and the Gulf Coast. The use of gas and electric power as well as the type of industry allows for dispersion.

With fewer people in agriculture, more profitable agricultural enterprises, and rapid industrialization, the per capita income in the South has risen appreciably. The increase in the last twenty years has been much greater than for the rest of the nation. At present the average income is about three-fourths the nation's average. Perhaps in another quarter century the South may catch up income-wise with the national average, a place that it held a hundred years ago. In 1860 Louisiana was second, South Carolina third, and Mississippi fifth among the states in per capita wealth. Because of the war and the economic collapse of the reconstruction period, these three states, along with all the other Southern states, dropped to the bottom rank in income and remained so for nearly two generations.

The South has unusually vigorous programs of industrial promotion at the state and local level. "Balance agriculture with industry" has been a slogan of Southern leadership for several decades. An earlier emphasis on industrialization came at the latter part of the 19th century but was slowed down by the Populist and agrarian reaction.

### *Changing Institutions and Groupings*

The economy is not the only area of Southern life in rapid flux. Other institutions are changing as well. There are perhaps no more momentous changes in the last 80 years than those found in the field of education.

### *Education and Health*

Decided improvements in education, both public and private, were made around the turn of the century and the two decades to follow. During this period schools supported by Northern groups, especially among the mountain whites and among Negroes, were established. Although public education received considerable impetus following the First World War, even greater growth has taken place since 1945. In general, the amount spent per pupil and per capita is still lower in the South than in the rest of the nation, but the effort expended in terms of proportion of wealth or tax funds used for education is greater in the South than elsewhere. Decided progress has been made in higher education as well as at the elementary and secondary levels. The Southern Regional Education Board is an outstanding example of regional cooperation in advancing graduate and professional education. Great strides have been made at the state level as well. In Mississippi, for example, state appropriation for higher education for whites increased 10 times in thirteen years, and for Negroes 21 times in the same period.

State appropriation for public schools in Mississippi increased from approximately $11,000,000 in 1942 to nine times that figure 17 years later. Although great disparity did exist between white and Negro in some districts in public expenditures for education, the same salary scale is now in effect for both races. In order to equalize facilities, greater support has been given for the building of Negro schools and a larger allocation per pupil is allowed for Negroes than for whites.

It is a surprise to some that the educational level of certain groups in the South compares favorably with that of the rest of the nation. The average years of schooling of whites in Mississippi and Florida is above the national average. In Mississippi over half of the high school graduates go on to college, and at the present time this state is one of the top in the nation in terms of percent of white persons of college age in college. Approximately one-fourth of the counties even in this relatively rural state have publicly supported colleges.

In public support for libraries, recreational facilities, and welfare programs, the South is making progress but still ranks below that of the urban North in these services. On the other hand, the Agricultural Extension Service is relatively stronger in the rural South than in other sections of the nation.

In creative literature the South is making a definite contribution. The number of prominent persons in this field is excelled only by the number in politics. Mississippi, a state with a relatively small population, is noted for the number of authors it has produced in the last quarter of a century.

Although the South lagged for years in terms of indices of good health and medical care, tremendous progress has been made in recent decades. The South was the first to establish county public health units. These have succeeded in wiping out such diseases as malaria and reducing the incidence of many other contagious diseases. The South has also taken the lead in the construction of county hospitals and public health facilities under the Hill-Burton legislation.

### *The Church*

Unfortunately, there is less factual information on church trends than the other areas of Southern life which have been discussed. Although creative thought in religion and science is to be found on the Southern scene, the South as a whole is reputed to be more conservative in its religious beliefs and practices than other sections of the nation. The South is a part of the Bible

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Belt. Religious forms have wider public acceptance here than elsewhere. For example, few public meetings are begun without prayer.

The South is characterized by a larger number of churches for its population and a higher proportion of Protestants than other regions. It also has a higher percentage of church members than the average for the nation. Southern Baptists and Methodists are the dominant groups in the South, where they form three-fourths of the Protestant membership. Although the Southern Baptists have over half of the church membership in several states, they are relatively not as strong here as are the Latter-day Saints in Utah and the Roman Catholics in some Northeastern states. Fragmentary evidence indicates that the Negroes have more churches relative to population than whites, but the membership rates are about the same. Surveys among whites indicate that church membership is closely related to socio-economic level and to the degree of organization of the society.

### *Negro Population*

Since the turn of the century the increase of white population of the South has been ten times that of the Negro. Although the Negro birth rate is 50 percent greater, large out-migration accounts for the declining proportion of Negroes and in some cases a decrease in actual numbers. The first large migration followed the First World War. During the past two decades the migration of Negroes out of the region has been even larger than the earlier one. The proportion of the nation's Negro population residing in the South declined from 92 percent in 1860, to 90 percent in 1900, 77 percent in 1940, and 63 percent in 1950. The time when less than half of American Negroes are in the South is probably not far distant. The proportion that Negroes form of the South's population declined from over 40 percent in 1800 to about half that proportion in 1950.

The Negro's socio-economic status as measured by his life chances has improved tremendously over the last several decades. The span of life has increased by ten or more years. The proportion of the population literate has increased ten times since 1880, and income and job opportunities have improved accordingly. The number of Negroes voting has increased greatly since 1940. It is estimated that approximately 150,000 voted in that year. In eleven Southern states 600,000 were registered to vote in 1947 and one and a quarter million in 1956.

Perhaps no topic is more dominant in the public mind today than the Negro's participation in public and private life. Old patterns are disappearing. New ones are proposed.

### *The South and the Small Community*

Thus far the focus has been entirely on changing life in the South. The South is becoming more like the rest of the nation as it moves from a rural and agricultural society to an urban and industrial one. Thus the question may well be raised, Is there anything of the traditional South that should be preserved? What is the South's contribution to the nation? There are possibly several answers. The one developed here is that the South has a contribution to make in preserving the small community as a part of the national character. If this paper has an interpretive thread, it revolves around the notion of the small or primary community—its place in the South, its general social significance, and its import for the town and country church.

### *Rural Character*

Rural life and the small community are disappearing in the South as in the rest of the nation, but still are stronger than elsewhere. Half of the farmers in the nation reside in the South. In 1950 a fourth of the South's population was on the farm and nearly a third more was rural although nonfarm.

The traditional South has been called an agrarian society. Some suggest that the complex factors which brought on the Civil War grew out of the differences between the Northern and Southern economies and types of life. The North was commercial and industrial; the South was agrarian. An agrarian society has been defined by the authors of *I'll Take My Stand* as "one in which agriculture is the leading vocation, whether for wealth, for pleasure, or for prestige—a form of labor that is pursued with intelligence and leisure."

The writers of *South of Appomattox* state that the agrarian South "emphasized the right relation of man to nature and other men . . . loyalty to and a love of place, an attachment to family . . . good manners . . . opposed centralization. . . . Because its economy was based on the land, its population not gathered into towns and cities . . . the South's point of view tended to remain in the mold of an earlier America, the conservative, classical 18th-century liberalism that is enshrined in the Constitution and Bill of Rights."

The small or primary community is an essential feature of the rural way of life. Certain features of it may have been accentuated in Southern life as compared with elsewhere in the nation. Such features are expressed through strong family ties and the widely recognized friendliness and neighborliness of the people known as Southern hospitality.

In view of the heritage just described, it is no accident that the strongest rural neighborhood and town and country development programs in the nation have appeared in the South. In a survey conducted by the writer, 2,000 open country neighborhood improvement clubs and 400 trade center development groups were reported in eight Southeastern states in 1955. Programs of these groups were oriented toward improving agriculture and homemaking practices, with education, development of religious life, improvement of recreational facilities, and industrial and business promotion as other concerns. The sponsors of these programs regarded "improving the community spirit and pride," or in other words, the main-

(*Continued on Page 7*)

Town & Country Church

Published monthly (except June, July, August) by the Department of Town and Country Church, Division of Home Missions, the National Council of the Churches of Christ in the U.S.A.

20c a copy; $1.50 a Year

Publication Office: Tenth and Scull Streets, Lebanon, Pa.

Editorial Office: 475 Riverside Drive, New York 27, N. Y.

Entered as second class matter at the Post Office at Lebanon, Pa., under the Act of March 3, 1879.

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

### Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

### Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

# Areas of Persistent Poverty

PERLEY F. AYER

• "What cannot be cured, must be endured" is an old and thoughtlessly honored saying which makes acceptance of sub-standard conditions of many kinds a respectable sort of stoicism. What is worse, it serves as comfortable justification for not doing one's duty toward alleviating the common afflictions of mankind. Another closely allied deterrant to honest effort is the common habit of reacting to any hopeful suggestion by pointing out that the proposal will not solve all of the problem. By some unconscious process of rationalization, the mere suggestion that any idea brought forth will not solve the whole problem seems to serve as adequate excuse for doing nothing at all.

These are but two means by which those of us in positions of leadership and more fortunate economic circumstances manage to accept with considerable equanimity the terrible plight of many thousands of our fellow men. A great majority of all the people on the face of the earth do exist today on less than adequate food, with less than adequate shelter, and are covered with less than adequate clothing.

It can be argued, and with scriptural support (Matthew 26:11), and especially by statisticians and others with an exclusively scientific approach, that in any given population one half is poorer than the other half. It is said again and again that anyone with any gumption, anyone who tries, can lift himself out of poverty into moderate affluence by simple diligence and frugality. When these and other arguments are not supported by the facts, the next line of delay and defense is to say, often sincerely and wistfully, that things cannot possibly be as bad as they are portrayed.

What is the truth? Where are these areas of persistent poverty? How many people are involved? What causes the situation or, even more to the point, what perpetuates it?

The truth is that for a numerical majority of all the people on the earth there is still not enough of the right kind of food available for their use. There is still not enough of the right kind of clothing, suitable shelter, and health care and services on a population basis. There is still not enough of individual growth and development—education, if you prefer—for all. There is still not enough religious awareness and divine discontent.

Poverty is not merely a lack of the material comforts in a particular geographic area for any specific number of a certain group of people. It is indeed this, but it is this and more. It is the whole state of man.

Thus we come back to the topic in a fuller meaning—Areas of Persistent Poverty. Let's look quickly at just one such area: the Applachian South, the Southern Mountain Region, a group of some two-hundred and more counties in nine southern states in which perhaps 6,000,000 people now live. In general this is today an area of deep and depressing poverty, in spite of the phenomenal growth and consequent material prosperity of many industrially developed places within its overall boundaries.

By what standards is such a judgment made? When—as is true—approximately seven out of ten people in one county receive and live by means of some sort of public assistance, severe poverty prevails. When —as is true—as many as 14,000 heads of families in one county are unemployed with no prospect of reemployment, deep poverty is the norm. When—as is true—three hundred families in one county are unable to send their children to school without outside help to clothe them for public appearance, poverty—for them—is a familiar quality of daily

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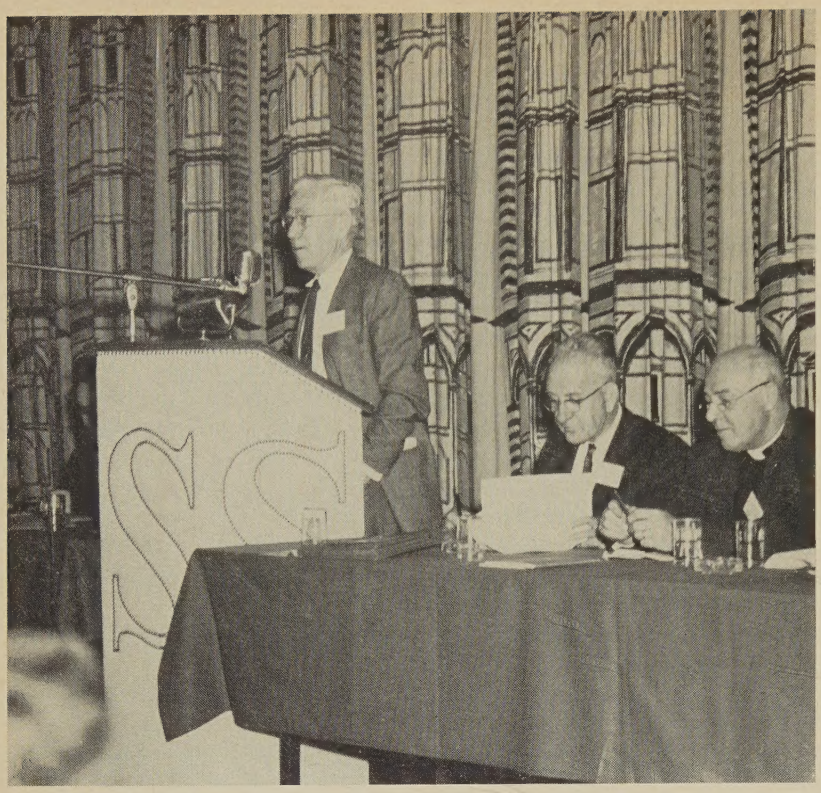

Dr. Perley Ayer, Executive Secretary of the Council of the Southern Mountains, Inc., discusses "Emerging Pattern in the South." To Dr. Ayer's right are Dr. C. Morton Hanna of the Louisville Presbyterian Theological Seminary and the Rev. W. Ross Baley, Episcopal clergyman at Keystone, West Virginia.

(*Continued from Page* 5)

life. When—as is true—public assistance distributes more money in some counties than is earned by the workers in any single occupational group in these same counties, poverty becomes a way of life.

Since mankind must establish some sort of compromise with circumstances in order to live, it is true that what becomes necessary soon becomes tolerable. What becomes tolerable soon becomes habitual. What becomes habitual soon becomes easier to accept than to resist. What becomes easier to accept than to resist soon becomes socially respectable. What becomes socially respectable soon becomes a way of life. It is well, therefore, that we take a good look at persistent poverty in all the places it exists. It is well, also, for us to take a good look at our reactions to any one example of persistent poverty which comes to our attention as probably typical of the kind of thinking and reaction which permits such conditions to continue.

It is true, of course, that all inequalities among the factors which comprise the level-of-existence index for all people everywhere cannot be brought to a single, blessed state of high and equal prosperity at any given time. It does not follow, however, that we are justified in being easily philosophical about the plight of even one person, to say nothing of a majority of the people. While it is true that to keep a stone rolling is easier than to start one which has become embedded in the roadside, it does not follow that we may justifiably exert ourselves exclusively on behalf of either one. As a matter of fact, to ensure a reasonable freedom from want *for all*, it is necessary to give appropriate attention to both —to all.

Activated by a composite motivation comprised of indeterminate proportions of religious obligation, humanitarian compassion, enlightened self-interest, unenlightened self-interest, and the urge to be of some noticeable significance, we are compelled to concern ourselves with the plight of the poor. They really do not need to be poor any longer as far as science is concerned. Science has made the elimination of material poverty quite possible. There remains the complicated task of observing it for what it is and wherever it may exist as our responsibility. There remains the even more difficult task of arousing the poor themselves to be our partners in a material and spiritual renaissance. There can be no question that material poverty and spiritual stagnation are two aspects of the same question. Areas of enervating and degrading material poverty persist in this country and abroad only where the spirit is also weak, where the people are not aroused—in other words—where *we permit them* to live on, unaware of and unstimulated by their divine and human potential.

Willfully or unconsciously blinding ourselves to the stark facts of persistent poverty will not make these facts go away. Denying that the situation is as bad as it is does not alleviate it one little bit. Failing to attack it, spiritually and materially, will simply permit it to persist and to become worse. And I mean, for example, Eastern Kentucky and you and me, as surely as I mean the great areas in the Orient, and the islands and the countries to the south of us, and the slums of our great cities, and you and me and your church and my church, and The Church.

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## Cooperators

• The Convocation can only be held with the excellent cooperation of organizations in the region and state.

At Louisville we recorded our thanks to the Kentucky and Louisville Councils of Churches, the Louisville Chamber of Commerce, the First Christian Church, the Sheraton-Seelbach Hotel, and to the local committee and many persons who served us.

## Emerging Patterns

(*Continued from Page* 4)

tenance of community identity, as the major value of their programs.

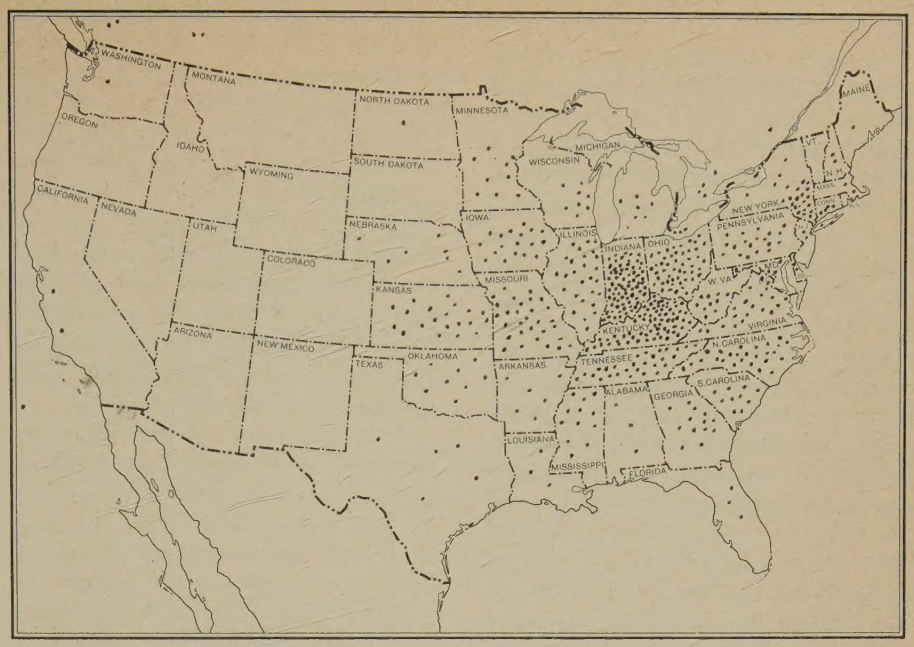
### *Values of Rural Life Worth Preserving*

What are the values of rural life which have a distinctive contribution to make to American society as a whole? These are values which were basic to the agricultural South and, to some degree at least, to all of rural America. They have been mentioned above but should be discussed in more detail. Three groups of values are pointed up here: (1) the small group, the family and the neighborhood, (2) independence and self-reliance, and (3) nature as a thing to be enjoyed and appreciated as well as to be controlled.

Strong small group life such as is seen in family and neighborhood appears to be essential for social and personal stability. Crime rates are highly correlated with size of place, with open country having the lowest rates. The same is true of indices of personal disorganization and instability such as commitments to mental institutions and suicides. Likewise, indices of family disorganization such as rates of divorce and desertion are much lower in rural areas.

The characteristic of independence and self-reliance among land-owning rural people the world over is well known. Certainly the right to make up one's own mind and to have a large measure of personal freedom is basic in the American heritage. The strength of this independence and individuality among farmers is seen when attempts are made to compel masses of people to do things against their will. The land-owning agricultural group makes the strongest protest against such pressures and is one of the last bulwarks against authoritarian power.

Not only has the rural heritage emphasized and strongly supported small group life, but it has also pointed up man's relation to nature as a very special value. A major segment of the life of country people is their interaction with and awareness of the physical world. Nature is not only a means to an end—something to subdue—but also an end itself—something to experience and to appreciate.




### 1959 Convocation Registration—Louisville, Kentucky

| *Denomination* | *No. Registered* |
|---|---|
| Baptist | 16 |
| Church of God | 4 |
| Disciples | 62 |
| Episcopal | 63 |
| Evangelical United Brethren | 93 |
| Lutheran | 9 |
| Methodist | 75 |
| Presbyterian | 177 |
| United Church of Christ | 19 |
| Miscellaneous and Not Designated | 14 |
| Total | 532 |

### *The Primary Community in the Mass Society*

The time is not far distant even in the South when those engaged in full-time agricultural production will have decreased to a small minority of the population. Thus the problem is one of preserving the primary community and related values in a mass-industrial society.

Some semblance of the primary community appears to be essential for social survival. It is necessary for the socialization of the individual and for the maintenance of the social order. The primary or personal network may be a very individualistic kind of arrangement, as is found in urban life. One's intimates are along leisure, occupational, and kinship lines. Each individual or family has a separate network. Although these family networks are quite fragile and transitory when compared with the rural primary community of yesterday, with generations of tradition, many such primary "communities" of extended family networks may have considerable stability and are invaluable in present day urban society.

(*Continued on Page* 8)

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In rural society family and job, residence and work have been located in one place. In the traditional agricultural community people worked where they lived. With urbanization and the growth of the metropolis, a separation of job and work has taken place. Thus has arisen the bedroom community, or better described, the residential community. A residential community may keep its primary, face-to-face, personal character only if it maintains a relatively homogeneous population. In this type of community one has neighbors, his children grow up, and the area is greatly strengthened if it has its own school, church, and related services.

In urban life one's job is usually carried out in another setting—the secondary or production community. Its population, rather than being measured in hundreds, is counted in tens of thousands and even millions. Its guide for behavior is law rather than custom, and its means of exchange the contract and the market place rather than the sharing of neighbors. Dominant contacts in the primary community are personal, in the secondary community impersonal.

It may not be too extreme to say that forces of urbanization tend to destroy the personal contacts and services of the primary community. The public school is a case in point. In a highly urbanized situation, the public school functions largely through secondary relations. A school is where one goes to acquire certain services, just as one goes to the grocery to purchase food. On the other hand, where the school is still an institution of the primary community, attitudes and expectations are of a different sort. The school is an extension of the family and friendship groups, and personal relations are dominant. This has tended to be the situation in rural schools, and in the South, even in urban ones.

### *The Church and the Primary Community*

The local church is a neighborhood institution. Its natural milieu is the personal, the primary community. Even in the disintegrating neighborhoods of the central city, the church attempts to build primary relationships. Here the institutional church attempts to create community with people who often have diverse backgrounds and frequently lack experience and tradition of neighborliness and cooperative effort. Because of population trends the greatest opportunity in America for building the primary community lies in the suburbs.

Although most of the important contacts are personal, the local organization is frequently in, but not of the community. An intensive study of open country neighborhoods in a Mississippi county revealed that the neighborhood boundaries were much more influenced by the school, community clubs, and economic services than by the church.

The most frequent types of community service provided by the local church are its support of youth programs, aid to the needy, and assistance to the aged. Although most applications of economic and political justice are relevant to the secondary community, if teaching is to be effective it needs to be carried on at the local level. Examples of the church carrying on its work in the secondary community are mass evangelism, and teaching through use of radio, television, and the newspaper.

Certainly a dominant emphasis in the town and country church movement has been the stress on the relation of the church to the community. Among the distinguishing features of the town and country church movement is the emphasis on community-centered rather than institution-centered programs. Related to this is the concern for widespread cooperation among churches and between churches and other agencies. Another theme is that religion should be made to permeate the whole of life rather than being just another special interest.

It may be contended that the church should regard creation of community as a moral imperative. Unfortunately, not many leaders appear to be aware of the critical issue involved here. Stated simply it is that some of the basic ethical, social, psychological, and political foundations of a society in the Hebrew-Christian and democratic traditions are to be found in the primary community. Thus, from this perspective the realizing of community is much more than a goal of citizenship. The Christian life comes to flower as it is given expression in the community.

### *The Challenge of Today*

The South is one of the most rapidly changing regions in the world. Its population, its economy, and its institutions are in great flux. Problems arise as old ways are threatened and new possibilities emerge. A situation such as this may present an opportunity for great creativeness. There is no challenge greater than the preservation of the primary community in an urban-industrial age.

A strong primary community was one of the strengths of the traditional South. Perhaps the South will take the lead at this time in efforts to preserve the small community and other values of rural life basic to the American heritage. Certainly the town and country church has no small stake in this endeavor.

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## The 1960 Convocation

• The 1960 National Convocation on the Church in Town and Country will be held at Denver, Colorado, October 18-20. From time to time announcements will be made in this journal concerning plans and program.

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# The Area Ministry

MARVIN T. JUDY

• There are thousands of small churches in the rural areas and small towns across America and they must seek ways of lifting the religious character of their communities. One of the most effective ways of doing this is through some form of an area ministry.

Out of a careful searching of the literature on the larger parish, and an analysis of many co-operative organizations, both denominational and interdenominational, five definitions are presented here for consideration:

1. *The closely integrated interdenominational larger parish,* which is characterized by: (a) a group of churches of several denominations co-operating in a given geographic area; (b) a staff of specialized workers serving the entire area; (c) a unified budget out of which all salaries and other expenses are paid; (d) a constitution governing the organization and work of the parish; (e) a lay council which is the controlling body; and (f) a director, elected by the council, who is responsible for the administration of the parish.
2. *The loosely integrated interdenominational larger parish,* which is characterized by: (a) a group of churches of several denominations cooperating in a given geographic sector; (b) each minister in the parish serving one or more congregations and being definitely responsible for ministering to his charge; (c) each minister deriving his support from the charge he serves; (d) a lay council to guide the various co-operative activities as the major concern; and (f) a chairman of the parish, elected by the ministers or lay council, as the presiding officer at all meetings but having no executive authority.
3. *The denominational closely integrated larger parish,* which is characterized by: (a) a group of churches of the same denomination in cooperation in a given geographic area; (b) a staff of specialized workers serving the entire area; (c) a unified budget out of which all salaries and other expenses are paid; (d) a constitution governing the organization of the parish; (e) a lay council which is the controlling body; and (f) a director elected by the lay council, or appointed by the proper denominational executive, who is responsible for the administration of the parish.
4. *The loosely integrated denominational larger parish,* characterized by: (a) a group of churches of the same denomination in cooperation in a given geographic area; (b) each minister serving one or more churches in the area are being definitely responsible for the administration of the work of this charge; (c) each minister deriving his support from the charge he serves; (d) a lay council to guide the various church activities; (e) cooperation in various church activities as the major concern; and (f) a chairman, elected by the ministers or elected by the lay council as the presiding officer at all meetings.
5. *The group ministry,* characterized by: (a) a group of Methodist churches in cooperation in a given geographic area; (b) each minister serving one or more of the churches in the area and being definitely responsible for the administration of the work of this charge; (c) each minister deriving his support from the charge he serves; (d) a lay council to guide the various church activities; (e) cooperation in various church activities as the major concern; and (f) a chairman, elected by the ministers, the council, or appointed by the bishop, as the presiding officer at all meetings.

The term "group ministry" has its origin in Methodist circles, and applies to a type of program of that denomination; however, there is nothing to prohibit other communions from using the term.

In addition to the above five types of area ministries, there are many variations. Probably no two groups will be organized on the same pattern. Regional differences, density of population, denominational affiliations, and many other factors enter into the type of program that will be adopted.

When an area ministry is being considered the sociological forces represent one of the major factors in determining the type of program to be adopted. The closely integrated type of program, whether denominational or interdenominational, should be confined to one sociological community. By this I mean one town with its surrounding area. Human associations in such a region are bonded closely enough so that people can get along with one another in a tightly knit program.

The loosely integrated larger parish or the group ministry can be organized in one rural community, or, for want of a better term, an enlarged rural comunity. The latter is defined as an area in which there is one dominant town and one or more sub-dominant towns and their surrounding rural neighborhoods which are dependent on the dominant town for major services. This is a very common pattern in the United States, and is becoming of increasing importance with the consolidation of schools, building of health clinics, and educational and recreational facilities. Frequently an enlarged rural community will be synonymous with a county. One-half of the counties in the U.S. have no town of more than 2,500 population. Human ties in such an area are strong enough for a loosely integrated organization, but it is unwise to attempt a closely integrated program.

### *Establishing the Area Ministry*

Out of years of experience by persons related to the town and country movement, and through the examination of many larger parishes, six steps are suggested for establishing an area ministry program. All of these may not be possible, but they can become a sort of pattern for church leaders.

1. Interest must be stimulated among layman and ministers. This is a must, for the total success of a cooperative program is dependent upon the support through sincere cooperation of persons involved. This can be done through personal contacts, group meetings, visual aids, attendance at town and country conferences, and literature.
2. A survey of the area must be made to determine natural sociological groupings, population trends, nature of the population, the strength of the church, economic conditions, and any other pertinent data.
3. Full support of denominational executives is necessary.
4. There should be professional or specialized leadership, such as a denominational or interdenominational town and country director, to assist in planning and setting up the program.
5. Lay people should be used throughout the planning.
6. Material should be presented to lay groups. One of the most effective methods of presenting findings and creating interest is that of holding a meeting of all lay people involved in the area in which the parish or group ministry is to be established. At the appointed time, after careful and thorough planning with repeated meetings of the ministers and various lay groups, have an all-day meeting of laymen

(*Continued on Page* 10)

at some central point. At the meeting present the findings from the research which has been made. A map of the county (or area being considered for the area ministry) should be prepared, showing location of churches, natural groupings, such as neighborhoods, communities, and enlarged community boundaries, population of the various sections of the county, and trends in population. Graphs should be prepared, showing the farm trends, economic trends, health and welfare situations, and other pertinent data. It is advisable to invite certain specialists in the area to make presentations at this meeting. These could be the county agricultural agent, speaking on agricultural trends; the superintendent of schools, speaking on trends in the public school system, the county attorney, speaking on the crime situation in the county; or, the welfare agent, speaking on health and welfare in the county. Such presentations will assist the people to understand their area better and to see the work of the church in the light of the total picture of the county.

At the appropriate time in the meeting, the plan of the group ministry or larger parish can be presented. This should be done in general terms, leaving the specific plans for the area to come from lay group meetings. No attempt should be made to organize at this meeting other than to elect temporary officers so the efforts of the meeting will not be lost. These officers will be responsible for carrying the information to the churches involved and assisting to establish a permanent organization.

It should be kept in mind that the process of group action is slow. Many area ministries have been defeated because there was not enough groundwork, and there was not enough time given to thorough preparation. Research is necessary. Many denominations now have full-time executive secretaries of town and country work who can be of great assistance in research and preparation.

### *An Area Ministry at Work*

The question is often asked, what does an area ministry do that can't be done by the individual church? This is a justifiable question and must be faced with frankness. The all-inclusive answer is simply this: an area ministry attempts to do better what individual congregations should do, but are unable to do alone. By working with other congregations in the area the total program of the church is strengthened.

Some of the areas of cooperation within an area ministry are suggested for consideration.

1. *Staff meetings:* The staff of an area ministry consists of the employed workers. These are pastors and specialized workers such as a director of education, a rural worker, and other persons related with the professional leadership of the group. The type and frequency of the staff meeting is determined by the type of organization and the distances involved. A closely integrated larger parish staff should meet once each week for over-all planning of their schedules and program. A loosely integrated larger parish or a group ministry staff will need to meet for such a meeting once each month. Business meetings in either event should follow a well prepared agenda leaving room for spontaneous suggestions from the group. Some items for consideration could be: worship service schedules, special training sessions for lay leadership, special youth meetings, vacation church school planning, Lord's Acre planning sessions, consideration of denominational programs which are forthcoming, parish publications, budgets, and so forth.

I have a firm conviction that the staff of an area ministry should have an additional meeting monthly involving all of the members of the families of the staff. This should be a fellowship supper ("Pot-luck" style) held at one of the homes of the staff members. Such a meeting makes it possible for the members of the staff to come to know each other in another relationship than pure business. Lines of differences are broken down. Natural suspicions are minimized. The wives of staff members are as much a part of a program as the staff members. They are brought into the fellowship of the group.

Several times each year the staff should get together for periods of study and personal enrichment. A recent book on theology or a related field to the ministry should be selected for discussion. This experience will enrich the lives of the persons involved as well as assist them to keep abreast of modern thought.

2. *Council meetings:* Again, the frequency of meetings of the lay council must be determined by the type of area ministry involved and the geographic distance.

The lay council should be held to a maximum of twenty members. It is difficult to have group cohesion in a larger group than this.

3. *The parish paper:* Some type of communication should be established. This can be mimeographed or printed and circulated to all families in the parish. It should contain worship service schedules, a directory of staff and at least the executive committee of the lay council, announcements, reports of past happenings in the parish, some news about each church, and brief articles of general nature. The paper should be financed from a parish budget to which all congregations make a contribution rather than by subscription. It can be mailed from one central point using an addressing machine and postal mailing rates.

4. *Leadership education:* One of the great needs of the church is for better prepared church school workers and lay leadership in every area. The area ministry offers an excellent opportunity for such leadership programs. Often denominational secretaries in the field of Christian education will be willing to give time, or to assist in finding outside leadership, when a group of churches cooperate for leadership training.

5. *Meetings of all congregations:* In the closely integrated larger parish it is possible to have a meeting of all members of each congregation with some degree of regularity. Distances and the compactness of the organization will have to be determining factors. At least once each year there should be a parish-wide meeting of all congregations which will be an all day affair. The value of such a meeting can hardly be estimated. It helps to build the bonds of fellowship, and is a demonstration of the strength of the church in the area.

6. *Youth activities:* Many small congregations will have only one to five young people. It is a rather dis-

couraging thing for these youth to maintain an active and full program. When they are associated with other churches in the region it is possible for the work of the youth to be strengthened. A monthly meeting of the young people is not out of reason. At least once a year there should be some type of concentrated youth program consisting of a week-end gathering. Housing can be arranged in the community of the meeting, and meals can be served at the church.

7. *Denominational programs for men and women can be greatly strengthened by the area ministry.* Sharing of time and talent in the various churches will be of great assistance to all.

8. *Parish responsibility areas:* For pastoral and evangelistic purposes some type of responsibility areas should be established by the congregations. The laymen and ministers from the different congregations should get together and determine responsibility areas around each church so that no territory in the parish is left out.

I have given only a few suggestions as to what an area ministry can do. The ingenuity of the group will be the stimulus for many areas of cooperation.

### *Leadership*

Leadership problems are inevitable. In the loosely integrated larger parish or group ministry there will usually be from two to eight ministers and staff workers. These persons will differ greatly. Fellowship gatherings which are based upon true respect for the individual and a genuine sharing of all alike can do much to erase frictions and suspicions. Mutual respect, recognition of the leadership roles of each person involved, and courtesy, will go a long way to maintain harmony.

Denominational executives and governing bodies should be kept informed as to the progress of an area ministry.

The area ministry will become an effective instrument as ministers and laymen realize the dynamic of cooperation for the work of the Kingdom of God.

# The Church and the Alcoholic

JOHN C. MOORE

• Alcoholism has been diagnosed as a disease and there is no path to the solution of the alcoholic's problem except the straight and narrow one of total abstinence. But this is not as easy as it sounds for alcoholism, a sickness within itself, is but a symptom of some deeper and more distressing illness and, though alcohol has been proven by scientific study to be a poison injurious to the consumer, our cultural pattern is such that we have made the use of it socially acceptable.

All recognized authorities in the study of alcoholism accept the fact that there is no method available by which a person can determine whether or not he or she is susceptible to the disease except by exposure to the agent. Herein lies the danger—those who are susceptible always start with one drink, find they have no control over the appetite, and end up confirmed alcoholics.

Because the results of so much scientific study indicate that alcoholism is symptomatic of deeper ills of the individual, the Church has a definite responsibility in this area. Certainly Christian education, as to the evils inherent within the practice of drinking, must be promoted, the acceptance of the alcoholic as needing care must be made, and the rehabilitation of the individual must be practiced. But somwhere in here, the Church has a deeper responsibility to the individual.

Insecurity, futility, frustration and boredom have been pointed up as being the fundamental causes for the susceptibility of an individual to the lure of alcoholism. Why and how do these "four horsemen" attack the individual? Do they not come mounted for the attack because of a lack of a strong spiritual faith on the part of the individual?

Alcoholism is an escape mechanism by which the indulgent becomes strong where he was weak, witty where he was timid. In other words, all his hopes, dreams and desires are fulfilled in alcoholic bliss. If not that, at least he finds forgetfulness and refuge for the time being.

Let science, medicine, psychology and psychiatry offer the skills necessary to effect a cure, only the Church has that which will accomplish the cure completely. A changed heart is the only way to a changed life. No individual is cured of alcoholism unless through faith in Jesus Christ he receives grace sufficient to withstand the lure of temptation. Lacking the meaning and purpose given to life by a deep-rooted faith in God, man turns to all kinds of wretched substitutes.

Life must have significance and only the followers of Christ find real significance in living in our world today, in preparation for living eternally in the world to come. The Church has the gift of this inner faith which gives significance to existence.

We must believe so strongly that we never fear to witness to the fact that there is a power available to each of us that gives strength to the body, enlightens the mind, lifts the spirit and precludes a sense of insecurity, futility, frustration and boredom. And we must practice this faith with a love for our fellow man that is readily recognizable so that those already caught in the web of alcoholism may easily discern our concern.

The Church does speak to the alcoholic and as always it must be in the words of God—"I Am the Way, walk ye in it." The Church must recognize the ills, accept the available skills to assist in the cure, but never for one moment forget that it possesses the one ingredient which can guarantee immunity to the ravages of alcoholism, and that is the grace of God through faith in Christ Jesus which enables us all to say, "I can do all things through Christ who strengthens me."

# The Church and Older Persons

ESTHER C. STAMATS

• In the first fifty-seven years of this century our total population has more than doubled, but the number of persons 65 and over has multiplied more than five times. Today, there are about 5½ million people in this country over 65 years of age. In fifteen years, it is estimated, there will be 20 million in this age category. One other important factor is that the chances of a person living to the age of 85 have increased by 41 percent in this same time and this age shows a probability of increasing. While no one knows what causes aging, researchers are constantly studying the human body in an effort to unlock this secret. Many people believe that the next ten years may see a break through in the cure or control of cancer, arteriosclerosis, and other cardiovascular diseases which are the major killers of older people. This again will result in a dramatic extension of the human life span.

Dr. Edward Bortz, speaking on "Aging with a Future" at Chautauqua, New York, gave his version of a life table as follows:

1-30 years—basic growth; development; education.
30-60 years—establishment of a family and entrance upon one's first major life work.
60-90 years—second career (harvest years); community, civic and religious activities (including self development and self realization).

Aging is a praiseworthy accomplishment, not a gift. A good start, an early life well spent, is the key to a happy old age. How deep is our understanding of older people and their needs? Do we recognize the fact that old age is not confined to any one economic bracket? All older people may suffer from one deprivation or another. They want to be useful, active, needed, loved. They want to lead a life of dignity and self respect. Financial security alone, important as it is, does not guarantee a satisfactory or happy life. Recognition, respect, family, friends, hobbies, recreation, fun, a place to go, and something to do are equally important.

Now let me give you some up-to-date basic information on the aging prepared by Wilbur J. Cohen, Professor of Public Welfare Administration, University of Michigan, and given before the Senate Sub-Committee on Problems of the Aged and Aging, last June:

The aged are not a homogenous group—

*Some are between 65 and 70; most are over age 70.*
*Some are working; most are not.*
*Some are in good health; most are not.*
*Some live in institutions; most do not.*
*Some are living with their spouse; most are not.*
*Some live alone; most do not.*
*Some have a high school education; most do not.*
*Some have adequate incomes; most do not.*
*Some do not receive social security benefits; most do.*
*Some receive private pensions; most do not.*
*Some receive social security and a private pension; most do not.*
*Some have hospital insurance; most do not.*
*Some have surgical insurance; most do not.*
*A very few have comprehensive medical insurance; most do not.*
*Most aged persons live in the State in which they were born; some do not.*
*Most aged live in urban areas; some do not.*

Perhaps we should now change our consideration of older citizens to a look at the sociological and economic scene of which they are a part, for in this too can be found both cause and effect which makes its impact on older persons in our society.

The fact that the culture and industrial economy in the country has been geared to the needs and efforts of youth has been a chief cause of the rejection of the older person as an active worker. It has also contributed to the prevailing attitudes on the part of the family and community which have relegated him to the sidelines of life to spend the latter years. A generation ago, in an agricultural rural setting, the three-family farm was the usual pattern and the grandparents or great grandparents lived within the circle of the family until they died. Less difficult work, then still smaller tasks were undertaken, and as long as the older person was able to perform them he felt needed and useful. In an urban setting, industry and commerce have helped to develop an environment in which young people are the preferred working group and there has grown up the misconception that older workers can not keep the pace. With rapidly increasing living costs the urban family lives in smaller homes and apartments where there is no room for the person who cannot earn and carry his share of the financial load. This too, has helped to give the impression of the uselessness of a person in his older years. Instead of recognizing and making use of the abilities of the older citizen, he has been made emotionally, psychologically, and financially dependent by our present society. The new view of the capacity of the older worker, which has been well documented, is that the prevailing attitudes have fostered his individual deterioration by pushing him aside as useless. Society is slowly beginning to change these attitudes toward older people. A new environment in which they may find opportunities not only for new activity in our complex society but also continuing opportunity for satisfying employment as long as they are able should be accepted for all our older citizens.

Probably the greatest amount of education about the aging will be in relation to retirement. Compulsory retirement at an arbitrarily fixed age represents, in effect, a decision on the part of society to force older persons, most of whom are capable and desirous of self support, to be supported by younger workers, or the productivity of younger workers.

Moreover, retirement at the present retirement age for all of the ever increasing older group is economically unsound. The argument that there are not enough now and will not be enough jobs to go around is

just as fallacious now as it was when it was offered to keep women from working.

It is daily becoming evident that a long time educational preparation for retirment is neecssary. This should begin by the time the person reaches the age of 45. This preparation consists of providing the older person with a sense of status and a sense of belonging, not making him dependent upon a paid job alone, but upon other socially acceptable activities. Preparation for retirement is also predicated on the understanding by old people that it is not too late to be able to learn something new and that avocations and volunteer work can be just as satisfactory as paid employment.

But there are other reasons for pre-retirement counselling. The importance of a regular savings plan and the purchase of insurance and endowment policies help to make the thought of retirement more acceptable. Adequate pre-retirement planning and counselling can make retirement itself a useful and quite satisfactory period of life. In the present industrial and business market much education is needed to change the prevailing compulsory retirement to one based on ability to perform instead of chronological age.

I would like to mention another important problem in the field of aging, namely, housing. Both urbanization and the increased mobility of the population have brought about very great changes in the structure of the family. Gone is the American tradition of the three generation family living under one roof. The older generation has felt the withdrawal of their adult children to the point that they no longer expect that their children will provide them with shelter and companionship, and very often, they cannot even look to them for economic support. This sad state of affairs is complicated by the complex needs of older people as they are aging. Some older persons can manage for themselves, others may need a variety of services including some amount of care to be given at home but not requiring full hospital services. Nursing homes, institutions for the bed-ridden, mental care and full hospital services require a wide variety of homes and hospitals. Government—Federal and State—are administering low income housing programs. But these programs do not afford the only solution to this problem. There are also private housing developments where older persons own their own homes and live out their days quite comfortably. There is also a type of independent housing provided by nonprofit organizations, churches, labor, and fraternal organizations, which provide low cost housing for many of their members.

The institutional category provides a variety of homes from private nursing homes to public institutions. This category is insufficient in number, too costly, and in many towns and cities so lacking in standards as to be almost a scandal to the community. Here the churches have pioneered and are still pioneering in building more adequate institutions, setting standards, and providing homes where old people can live out their days with dignity and serenity.

Out of the many other basic problems affecting the aging there are a few which need to be highlighted, some of which stem from the loneliness and isolation of old age in our modern society. These are problems which may or may not be connected with the primary ones related to income, employment and housing. There is the problem of personal effectiveness which has to do with health of mind and body. It is a well known fact that many old persons in mental hospitals do not belong there at all and only because of their isolation, fear, and despair, are they in such institutions. Arousing them to new interests in other people, giving them something else to think about besides themselves, and something to do has resulted in permanent cures.

The care and treatment of our bodies in early years affects our health in later years. Moreover, the fear of illness, the worry over the expense of illness, are as often disastrous as illness itself, or prevents recovery from illness.

Maintaining good relationships with family and friends is an important problem for the aging. Shut off, as he frequently is, from contact with family, with a rapidly decreasing circle of friends, the older person suffers deeply.

I wonder what makes us think the older person is different from ourselves. Dr. Frank Fremont Smith gave eight of these needs of older persons as follows, they are equally pertinent to all of us:

1. The need for affection and the opportunity to express affection.
2. The need to be respected and have self respect.
3. The need to feel needed and actually to be useful.
4. The need to participate in group and community activities, and to have, through such participation, a sense of belonging.
5. The need to accept and discharge responsibility.
6. The need to continue striving toward the individuals' highest potentialities.
7. The need to have creative experience.
8. The need to seek spiritual values.

Along with the needs of all persons, including the aging, are the special adjustments which we expect older persons to make. These I shall only list, as their poignancy is self evident.

1. Adjustment to retirement and often reduced income.
2. Adjustment to diseases of old age.
3. Adjustment to loss of mate, relatives, old friends.
4. Adjustment to different, and often difficult, housing arrangements.
5. Adjustment to one's own age group and younger group.
6. Adjustment to changing requirements of a complex society.
7. Adjustment to a different role in leadership or vocation.
8. Adjustment in accepting responsibility for a continuous contribution to citizenship.
9. Adjustment to a social responsibility.
10. Adjustment to living with one's self in loneliness.
11. Adjustment to lack of status, notice, opinion.
12. Adjustment to the inevitable fact of death.

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Those attending the Convocation and those who address it speak for themselves and not for the National Council of Churches' Department of Town and Country Church or the agencies to which it is responsible.

# Youth and Vocational Guidance

HAROLD DAVIS

• It is strange that in the creedal formulations of our denominations few of us have a well-defined and clearly identified doctrine of Christian vocation. We can locate with ease our doctrine of the sacraments, but search in vain for a doctrine of Christian vocation.

I say this is strange because the doctrine of Christian vocation stands at the very heart of the faith of Protestants. Luther and the reformers, though they may not have taken pains to identify this doctrine in so many words, were motivated by their unshakeable conviction that God's call is addressed to every man. In their basic assumptions, the idea of the priesthood of all believers and the doctrine of Christian vocation are one and the same.

The Church, however, has tended in more recent times to ignore the doctrine of Christian vocation, and the major damage has been done by the clergy. My own denomination's Constitution declares that "The office of the ministry is the first in the Church, both for dignity and usefulness." Happily, the Church has been gradually moving away from such a concept of the ministry, and while in some cases it has gone to the other extreme in glorifying the laymen and de-bunking the minister, it has been more often true that the "happy medium" has been found.

It is a pet theory of mine that if ministers, in preparing sermons, would try to visualize the young people in the congregation, identify their needs, and make a conscious effort to speak to them in sermons, there would be a phenomenal increase in the number of young people attending worship services.

For too long the Church talked piously about its mission in terms of "saving souls," as if a "soul" can be saved without attention to the "body" in which it resides and to the social situation in which man lives in relationship to the world of men and things. It is the Church's recognition of the total needs of the total person, and its concern for the social order of which man is a part, that have given rise to the widespread concern for vocational guidance not only within the Church, but on the part of youth-serving agencies as well.

I have been astonished to discover how few young people know what their own denomination offers along the line of vocational guidance. The town and country church, then, has a major responsibility of acquainting its young people with the services available to them through their denomination's Department of Christian Vocations.

The church's concern must not be limited to its own young people, however, and it must also be realistic about the number of young people presently being served through its vocational guidance programs. Of the latter, it seems fair to say that guidance centers, with equipment and skilled personnel to test and evaluate vocational aptitudes, will reach only a small minority of church-related youth. Further, there are probably some things that the church can never do in this area, and these facts suggest that the church ought to be working hand-in-hand with other youth-serving agencies.

The churches and schools in a community ought to work together, and it is generally true that good relationships are formed with greater ease in town and country situations. The "smallness" that is often a disadvantage is a decided advantage in this case, for the more intimate relationships of a small community make it easier for communication to be carried on between church and school. But there are pitfalls.

Someone is likely to raise the red flag of warning that we must maintain separation of church and state. Narrow sectarianism or denominationalism may become a barrier as a non-cooperative congregation raises an objection because a minister other than their own is working closely with public school officials in providing vocational guidance.

The church can probably function most effectively as it allows itself to be classified as a "community resource," and as it works through the Parent-Teacher Association, parents, teachers and school administrators, making its impact felt through the witness of the churchmen in responsible positions in the school's vocational guidance programs.

There are other youth-serving agencies whose services are available to the town and country church, and we need to be aware of them. Both the Y.M.C.A. and Y.W.C.A. can be most helpful, as can the Boy Scouts and Girl Scouts, Campfire Girls, B'nai B'rith Vocational Service Bureau, National Catholic Welfare Conference, Department of the Ministry of the National Council of Churches, and others. Increasingly, we need to explore avenues of cooperation with all youth-serving agencies.

Almost any local church can do the following simple things in the area of vocational guidance:

1. It can bring about creative contacts between its young people and representatives of various professions and occupations. For example, a Sunday evening youth fellowship program may be built around a panel composed of a doctor, a teacher, a merchant, a farmer, or any combination of persons who will discuss their work, why they chose it, and why they interpret their work as their Christian vocation.

2. It can supply a library of resource materials, many of which can be obtained free or at a very small cost. For example, the New York Life Insurance Company has a splendid set of leaflets describing several dozen professions and occupations. There are a number of excellent books available at a reasonable cost. There are frequent magazine and newspaper articles to be collected into a scrapbook.

3. It can be honest enough to recognize what it can do, and what it cannot do. It ought not to attempt

to provide guidance in areas in which it has no competence. It ought to give clear direction to its adult leaders of youth as to the kinds of counseling they ought to attempt.

4. It can insist, through every possible channel of communication, that young people always be treated as individuals rather than a group. This is a weakness of what is being done in many of our public schools. Vocational guidance is provided on a mass scale. The church must proclaim the sacredness of individual human personality, and in so doing, help to create a climate in which every person in every area of life will be understood and accepted as an individual.

5. It can rise up in protest against the sinister forces at work in our culture to push our young as rapidly as possible into the adult world. We are in too much of a hurry for our young people to make up their minds about what they are going to do. Granted, some young people make their vocational choices quite early, and they make wise choices. But there is probably no cause for alarm if a young person enters his second or third year of college without having made a definite vocational choice, and it is no crime to finish college without having made such a choice.

6. Finally, the church can find appropriate ways to combat what I choose to describe as "heresies," some of which are not unique to our time, but all of which are diametrically opposed to the basic principles of the Christian gospel.

One is "money mania." "Wonderful opportunities," "swifter advance," "contentment," and "a secure financial future" are the baits used to tempt young people with promises of high-salaried jobs. "How much will I get out of it?" is a normal human question, but when this question is the first one raised, it pushes too many other important questions into the background.

Another is the "success standard." Moderns are all too apt to measure success in terms of how far they are ahead of their neighbors and fellow workers. Catchwords and phrases such as "advance," "climbing the ladder," "keeping up with the Joneses," and "joining the Caddy crowd" are symptoms of our tendency to identify success with the position of manager, membership in the country club, and the 64-inch desk. Rarely is success measured in terms of how one stacks up in comparison to his own ability and energy, and in terms of service to man and to God.

A third is "depersonalization." To paraphrase the Scriptures, Christ did not come "that the factory wheels may roll twenty-four hours per day, seven days per week," nor "that Univac may relieve man of the unpleasant exercise of thinking." He came that man might have life, and have it more abundantly. With increasing automation, man's humanity is at stake. The worth and dignity of man and the meaningfulness of his life as a whole, is threatened when his work is dull, machine-like, monotonous, insignificant, and worst of all, impersonal. What does the Christian faith have to say at this point?

# Community Religious Census

LONNIE H. HASS

• Many churches are making Community Religious Surveys of various kinds. The motivation for doing so has arisen out of two general conditions. There has been a lack of reliable information on which the minister and congregation could build an effective Evangelism program; and since World War II many communiites have changed radically and rapidly, so that a survey becomes one of the most effective means of understanding new community life.

The Religious Census is practical and useful in helping the church fulfill its mission to a growing and complex society.

### *Preparation*

Preparation, adequately and carefully done, is one of the most important elements in a successful census. There are many things which enter into such preparation.

The request for a census generally comes through a pastor who has a problem or need in the work of his church and, in exploring solutions, he decides that the census is an answer. He discusses the possibility with other ministers and church leaders in the community, and if the idea is favorably received, a central steering committee is set up.

The committee, as it begins its work, looks about for a director, someone experienced in survey work who, at the same time, has a sympathy and understanding for the church program. It is most important that such leadership be secured, for there are certain trouble spots in the making of a census which will defeat it if they are not carefully guarded. Only one who has been through the experience can know where these are.

The committee, in consultation with the director will need, first of all, to schedule dates for the census, these dates being set sufficiently far ahead to permit adequate preparation. A census can generally be made better on a Sunday afternoon than any other time because lay leadership is available to work and more people are likely to be home to receive callers.

The next step in preparation is to make a map of the community, being sure that a sufficient area has been included. The territory can always be reduced in size, if advisable, but it is difficult to enlarge it once lines are drawn. Generally the map should cover the small town in the center and a radius around it of

(*Continued on Page* 16)

(*Continued from Page 15*)

three to five miles. Small work maps should then be drawn from the large map, covering fifteen to twenty homes, for teams of visitors. When completed they will look very much as though the large map had been cut up in jig-saw fashion.

The question will arise as to how far out in the countryside the census should reach, and some will be rather determined not to go beyond the town limits. This is a mistake, for every small town has people of its community living several miles in every direction. The outer boundaries of the community can be determined by locating the people attending church in town who live the farthest out. A string can be drawn around tasks placed on the map representing these families. A similar boundary can be made for the school and the trading communities. These three lines will define for practical purposes the boundary line of the community. The census should include all families living within this area. If there are other churches in the area they can be brought into the census program and the area extended to include their communities also.

It is not wise to ask for volunteers, but the people who will call in making the census should be selected and committed by personal interview, a team of two for each fifteen to twenty homes to be visited. About a fourth more than needed should be secured for there will be some who for one reason or another will not be able to honor their commitment.

Publicity is most important. The local or nearby papers should be furnished good readable copy throughout the period of preparation. A conference with the editor informing him of the program and its purpose will be invaluable. There is, of course, always more news value and better publicity when all of the churches of the community unite in such a program. In many situations the papers have contributed, or the churches have bought, space to run the census blank on Saturday before the census is made, asking each family who plans to be away from home to fill out the form and leave it in the mail box. This has been effective in many situations.

The census form, questionnaire, schedule or survey instrument, as it is variously called, is important and the committee should spend considerable time in study to determine what needs to be known, and how to form questions that will secure the information needed. Some good work has already been done in this area which will be helpful to a committee. Several years ago the Rev. Shirley Green and the Town and Country Church Department of the Congregational Christian Church prepared a pamphlet on this which has been used by many other groups as foundation material in preparing their own schedules. The Disciples of Christ form is a combination of a number of previous experiences in this field. Unless the form has been previously used and tested, it would be advisable for the committee to make a sample test run in order to be sure that the instrument is going to gather the information which is desired. Even though questions have been carefully constructed they still may not gather the information desired, so the only way to be sure is to pre-test them. After the form has been validated by the committee, it should be mimeographed in sufficient quantity to give each team twenty-five or thirty copies. These should be placed in large envelopes along with the work map previously discussed.

### *Making the Census*

A schedule for the census day should be carefully worked out and established in the mind of the community well in advance. It should begin with a lunch for the workers at one of the churches, beginning at 12:30 or as soon as church services are concluded. The lunch should be light, with the callers being encouraged to have their Sunday family meal in the evening. The visitors are carefully instructed in good calling procedures, following the lunch.

The captains, previously appointed by the census committee, will then make assignments for calling in their districts. Following the instruction and assignment periods there will be a number of questions to be answered. Some of these should be answered before the whole group, but others can be answered individually after the meeting is adjourned. The session should be concluded with some carefully thought-out motivation and a short period of worship.

The visitors then move to their assigned territories to begin calling. Each team should be instructed to report back to the church by four o'clock. It is always good procedure to have a cup of coffee or some other refreshment around while the callers exchange some of their experiences and information. The captains should arrange for the completion of the census during the next day or two, for there will be some territory which, for one reason or another, was not covered, and there will also be a number of families which were not at home.

As the callers return the census blanks can be divided into three groups for effective use later: Completed calls, call-backs and incompletes, and a miscellany group containing cards showing that information had been refused, the house was vacant, or some other reason why this particular family could not be a part of the census.

### *Tabulation*

One of the weaknesses of surveys made by some churches in the past has been the poor use which was made of them. Of course, the first and most obvious purpose of the census is to discover new church members and non-related church families in the community. Information about these families should be taken from the census forms and typed on small 3" x 5" cards for visitation evangelistic efforts in the future. This can be done for the entire census, with the cards being divided among the churches later, or this procedure can be delayed until the cards are divided among the churches and then each church can type up its own responsibility role.

The next step is to tabulate the questions which have been asked on the census form. For example, most

forms will ask about employment of the head of the family. The census committee should determine what are the most common categories of employment in the community, such as farming, mining, the professions, business, commuters, retired, miscellany. It may also be helpful to determine where these people work: in the local community, in the nearby county seat, or in the metropolitan center of the area. An analysis of the religious preference of the community will be significant, showing that some families prefer Methodist, Baptist, Presbyterian, Roman Catholic and various other denominations, plus a miscellany column of those groups too small to make a showing. Another interesting study will be how long the present population has lived in the community. The kind of analysis made will depend upon the questions asked on the questionnaire, and the information gathered.

When tally sheets have been made with categories for each question, the tallying can be done by three people sitting around one end of a dining table in the church, with one calling off the information from the census blanks, another tallying, while the third person marks the blank with some kind of symbol which will not permit the blank to re-enter this tally without being immediately recognized. Once the tally is completed the category columns are added. The columns are then added together for a grand total. By dividing the total into each column, the percentage of any category for the community can be determined. This will be true, even though the census may not have been 100% complete, if it has covered the area geographically and if there are no sizeable groups of people omitted. If someone is adept in using the slide rule he can be helpful in figuring the percentages. The studies can now be put up in chart form and mounted on a board. In this form the charts become a valuable and ready aid in dispensing the information of the census to church and community groups who will use it at various times and for many purposes.

Once the community studies are completed, the census cards may be handled in two ways. One community placed them in the library where they could be used by a responsible person or group at any time. In other situations the census blanks have been divided by the pastors according to religious preference, duplicates being made for those of families of mixed church relationships. In either case each church should agree to assume responsibility for some of the non-church related families in the community, some of which may be more of a liability than an asset to the congregation.

A census does not accomplish anything in a community, but simply shows what needs to be done. It is, in a manner of speaking, a photograph of a community made at a certain time. The facts gathered will not, of themselves, save or win anyone to Christ; but any church which uses facts gathered in a census can minister much more intelligently to the people of its community. Such information will help a church to have sympathetic understanding of how its people make their living, how deep their roots are planted in the life of the community, whether or not they are home owners, and what their religious preference may be. The church may then approach families with confidence because they already know a good deal about them and understand some of the problems of their living.

# The Church and Agricultural Policy

SHIRLEY E. GREENE

• Before the Church, or anyone else, can speak intelligently about agricultural policy, the diversity of American agriculture must be recognized. The great variety of soils, crops, climatic conditions, etc., have a bearing. But for our purpose it is more important to be aware of the so-called "economic classes" within agriculture.

Broadly, American agriculture is a two-layer cake with frosting. The bottom layer consists of about half the families who live on farms. These are the truly low-income farmers. Some are part-time, but many are full-time farmers whose operations are too meager for efficiency and who produce little and earn little from farming. All together they account for less than ten percent of the nation's agricultural production.

The upper layer consists of about 2 million, well-organized, commercial family farms. They are mechanized and relatively efficient. They produce for the market, and when prices are at or close to parity they live on the acreage about as well as the average American non-farm family.

On top is the frosting: about 125,000 industrialized farm units which go in for large-scale mass production, utilizing hired labor and factory methods. These are the factories-in-the-fields.

Together, these latter two groups produce more than 90 per cent of all agricultural commodities.

"Agricultural policy," as we have commonly thought of it, and as we should probably think of it, has to do with the national program for these upper two groups. Unfortunately we have little policy and all too little program for the bottom layer of the cake.

Before going on, we should identify what we do have for low-income farmers in the way of national programs. There are primarily two: The Farmers Home Administration, a low-cost supervised credit program of Democratic (New Deal) origin and now-a-days something of an orphan; and the Rural Development Program, a Republican creation, designed to encourage low-income farm communities to discover their own resources and help themselves to bet-

(*Continued on Page* 19)

The Rev. Sam Varnell, pastor of Piney Flats Methodist Parish and Rural Minister of the Year 1958 for the state of Tennessee, talks over rural church problems with the Rev. Jon L. Regier, Executive Director of the National Council of Churches' Division of Home Missions.

# Theology of Church Cooperation

JON L. REGIER

• For many of us, present developments in the ecumenical movement are the continuation of work among us at the time of the beginning of the reformation. Reacting to external and internal forces, man came to place emphasis on the Scriptural admonition, "Thou shalt love the Lord thy God with all thy heart." The concept of Salvation by Grace, a free and open gift, served as the imperative of the reformation. It seems to me that much of today's theological insight can be traced to the theological struggle of the early days of the reformation. For just as the reformation was rooted in man's relationship to a personal loving God, the imperative of today's ecumenical movement might be understood as man's need to demonstrate the fact of his relationship to God and to his fellow man.

I believe that clergymen, as keepers and perpetuators of "the Truth," have had a tendency to work in isolationism. On the other hand, it can be said that lay people, without a great deal of theological understanding, have sought to be more inclusive in their concerns. The Sunday school movement—one of the oldest ecumenical activities—originated as a lay movement; at many points it was openly opposed by the clergy. In the field of Home Missions, women banded together into missionary societies to witness and minister in Christ's name.

The National Council of Churches of Christ in the U.S.A. is the most recent ecumenical development. It was created by and is subject to its member communions. It now comprises thirty-two Protestant and Orthodox denominations. Forty other denominations, plus four Canadian bodies, are members of or officially participate in one or more of the units of the Council.

I have used the National Council of Churches of Christ only as an example of the results of the ecumenical concerns. It is the best expression of the moment of thirty-two denominations.

The seed-bed of our present ecumenical expression comes from the imperative of our laity to "more fully manifest oneness in Jesus Christ as Divine Lord and Savior." Lay experience led to denominational agency experience. In our interdenominational experience we developed the need and desire to have a representative, comprehensive organization comprising the churches themselves through their top judicatories uniting in the name of all their people.

I believe that the National Council of Churches of Christ is a representative, evangelical, man-made instrument to witness to our oneness. In this capacity, the churches have an instrument through which to speak. The Council is an instrument of the denominations to provide for unified action.

The common endeavor is providing information for individual denominational strategy in church extension and church discussion. At the more demonstrative level, we have Church World Service giving opportunity for individual Christians to minister to neighbors throughout the world. In the migrant ministry you find a direct service project coupled with an interdenominational educational and action program for the correction of this social problem.

I believe that the above principles are sound for state and local councils as well as for local cooperative projects. I have talked of the national only because I know it best. My prayer is that as churches seek to love the Lord their God with all their heart, they will come to love their sister denominations as themselves.

## Agricultural Policy

(*Continued from Page* 17)

ter living. Both of these together add up to a pathetically meager effort on the part of an affluent nation to eliminate its largest remaining pocket of persistent poverty. Our national picture at this point should be of deep ethical concern to Christians.

Turning to Agricultural Policy as it applies to commercial agriculture, we must first spend some time on the economics and politics of agriculture. What is the farm problem? It is very complex, and any brief statement runs the risk of oversimplification. Nevertheless, we must try to understand some of its essential elements.

The most obvious current aspect of the problem is the persistent tendency of agricultural production to outrun effective demand. This results from the amazing technological advances in agriculture production on the one hand contrasted with the inelasticity of demand on the other. This inelasticity derives partly from the inelasticity of the human stomach and partly from the continued lack of purchasing power on the part of a surprising number of Americans and vast millions of people elsewhere in the world.

Now the ability to produce more than the market will take at prices profitable to the producer is not unique to agriculture. Industry frequently faces this situation, but when it does it tends to curtail production and so hold up prices to profitable levels. The unique factor in the farm economy is the inability of farmers, acting alone, to adjust their production to effective demand.

The economics of this is somewhat involved. The result is, of course, our much publicized farm surpluses. One ethical question the Christian must persistently ask is: "Are farm surpluses an evidence of over-production or of under-consumption?" The answer given to this question will radically affect the kind of farm policy the Christian will support.

The economic effect of farm surpluses upon the farm can be summarized in the familiar phrase: *cost-price squeeze*. In a general economy where prices of most everything he has to buy are going up, the farmer finds that his own productivity is constantly holding him under a downward pressure of price for the things he has to sell.

This is not a new experience for the farmer. It occurred during the 1920's (following World War I) and it was in that era that the agitation of farm organizations gave rise to the idea of parity for farmers and the idea that the federal government should develop policy and program designed to help farmers achieve parity.

It was 1929 before the first legislation was enacted working in this direction—the Federal Farm Board Act signed by Herbert Hoover. The main thrust of farm legislation since that time—until the recent past—has been aimed at establishing parity and government responsibility as basic landmarks in our national policy for agriculture.

For clarity in our thinking parity must be stated as a principle, divorced from the various mechanics of calculating it or implementing it. The principle of parity says that a farm family laboring diligently on an adequate, efficient family farm is entitled, as a matter of right, to an income and a level of living on a par with any other American family investing comparable labor, skill and capital in other economic pursuits. This is essentially an ethical principle and one which it will be difficult for the Christian to deny.

The controversies arise at the point of implementation. Democratic policy, since 1932, has generally held that a fairly extensive and aggressive program of government is both legitimate and necessary to help farmers achieve a semblance of parity. Republican policy, classically expressed by Calvin Coolidge, and now again dominant in the administration of Mr. Eisenhower and Mr. Benson, generally holds that government activity in the area of farm commodity pricing and farm income is undesirable, that the less we have of it the better, and that none at all would be best of all. Their repeatedly stated preference is for full parity for farmers in the marketplace.

Both these positions raise ethical problems for the Christian. Government activity in agriculture always raises the issues of freedom vs. regulation. Also, as thus far operated, our federal farm programs have shown an ethically disturbing tendency to benefit the frosting on the cake most; the top layer considerably less; and the bottom layer almost not at all.

On the other hand, all the evidence we can assembly both from economic theory and economic history goes to demonstrate that without governmental aid, farmers cannot (in peacetime) overcome the tendency to overproduction, falling prices and disparity. Thus they become repeatedly the victims of serious injustice and all the demoralizing pressures of poverty in the midst of general prosperity.

Here have been raised ethical issues. For additional guide-lines, I should like to introduce the statement recently adopted by the General Board of the National Council of Churches on Ethical Goals for Agricultural Policy. It is the product of some four years of study and discussion in the Department of the Church and Economic Life, and sets forth seven specific goals for agricultural policy, as follows:

1. *Opportunity for the full and wholesome development of persons.*
2. *Preservation of the integrity of the farm family and the enrichment of rural family life.*
3. *The encouragement of voluntary association, cooperation, and mutual aid among farm people.*
4. *Conservation of nature's resources and their development for the legitimate uses of mankind.*
5. *Adequate and healthful diets for the world's growing populations.*
6. *Fair and reasonably stable levels of income for farm producers.*
7. *Recognition of human interdependence on a national and world scale.*

# The Church in Areas of Out-Migration

VINTON D. BRADSHAW

• Perhaps two words best describe the population of America—growth and mobility. America continues to grow at the rate of 3,000,000 every year. This net annual growth is almost equal to the total population of the nation when the Constitution was adopted in 1787. By 1975 the nation's population is expected to be 220,000,000, and it may reach 228,000,000 (based on present rate of growth).

The tremendous impact mobility has upon society and upon the Church is recognized. People continue to change addresses—30,000,000 or more every year. Half of these move to a different neighborhood. About 10,000,000, or one-third of the total, move to a different county, and about 5,000,000 move to a different state. In short, one person in five moves each year.

The movement of people in America continues from the country to town to city, and thence to the suburbs. Thus, many rural areas and villages have experienced sharp declines in population, while trade area cities and county seat towns have held strong or increased. All cities have gained in population, and suburbs of metropolitan cities have increased twice as fast as the increase in the population of the cities. Some of the suburbs have been completely overwhelmed.

The shifting population has called for serious and sometimes radical readjustment of the social patterns in distinctly rural areas, and it calls for the further re-evaluation of the distribution of the churches there. It has, likewise, established a new phenomenon that we do not well understand and that we have not yet learned to cope with. This phenomenon is the development of scattered housing along highways in the country and small, unorganized village units that are definitely related to the urban economy and to much of the urban way of life. The increase in the "rural non-farm population" continues to be as dramatic as the decrease in the rural farm population. Families in vast numbers choose to live in the country or small village even though the breadwinner's work is in the city.

The relocation of our population is resulting in dramatic changes in the cultural complexion of our urban communities. For instance, over two-fifths of the net immigration to the cities from 1940 to 1950 was nonwhite, and this high rate of in-migration of nonwhites continues.

Perhaps the single area of the United States making the greatest contribution to the picture of mobility in our nation is that of the Southern Appalachians. This region includes "the entire physiographic region of 109,500 square miles, embraced by the Appalachian portions" of Maryland, Virginia, West Virginia, Kentucky, North Carolina, South Carolina, Tennessee, Georgia, and Alabama. This large region which is more than 600 miles long and almost 250 miles wide at its widest point, has a population of more than six million people.

Net loss through migration has been characteristic of the Southern Appalachians for decades. Actually, the total population of the region increased steadily during the past five decades, but with the very high birth rate characteristic of the area the increases were moderate due to the high out-migration rate. A point for emphasis is the tremendous loss of rural farm population. While urban population increased 23 percent, rural nonfarm population increased 32 percent and rural farm population decreased 21 percent.

Having established a recognition of the pattern of the growth and mobility of the people of Southern Appalachia, our concern is turned to some of the dominant social traits which the migrants carry with them to new situations. As these traits are studied, some will be recognized readily as having worth in stabilizing and establishing the migrant in his new environment.

Let it be understood at the outset that personality traits and social patterns noted here must of necessity take the form of broad generalities. Following are listed with brief comments some of the observations obtained from twelve years' contact with these people in Tennessee and in Indianapolis and as noted in various research and study of the works of other investigators and writers.

*The family* of the Southern Mountaineer is a dominant factor in his life, and he is emotionally tied to it. Families fail to prepare children for leaving home, so they are emotionally starved when they find themselves gone from the family. Frequent trips home which are so common to these folk implies that life in the city has not yielded all the satisfactions needed and expected. A spell at home reduces the emotional deficit.

*Children* in numbers exceeding that of the national average per family form part of the cultural pattern associated with the concept of "familism" referred to above. The characteristic of larger families has obvious practical consequences for the level of living which can be achieved on a given amount of cash, wherever they reside.

The male-dominated family continues to be expected and usually accepted. With the father's work away from home he will have less contact with the children. This will result in a reduction in his authority over them.

*Religious expression* is likely to be of two varieties depending upon class status. Those whose class status is low and who have been the victims of the social and economic disorganization are likely to have an attachment for those religious organizations known as "Holiness." Such groups have shown rapid growth in the South in recent years.

*Education* standards upheld by the traditions of most areas of the United States do not prevail here. Few have the strong tradition of respect for the value of formal education by way of the school system.

Attention which urban dwellers pay to matters of *health and medical care* will not be found among mountain migrants. They come from a region in which the supply of medical facilities is only about half as much per unit of population as in the more urban areas.

*Money attitudes* seem to fall into two classes. Observation reveals that those in the lower class status have little familiarity with the habits of thrift or saving of money. The group made up of those who are more often found migrating north reflect the attitudes usually found among lower class groups. Immediate consumption rather than future needs is dominant. Often people return to the mountains because they are broke. The other pattern reflects thrift rather than consumption. Of this group those who go north do so to give their families a better standard of living than the mountains afford. Some go in order to save money for an improvement program on their farm—such as fertilization and seeding of land, buying of livestock, or building a new house or barn. Most of the folk in the thrifty group stay in the mountains. They seem to live less well than their means would permit, and in spite of their sizeable bank accounts there is little conspicuous spending.

*Individualism* is a behavior pattern which is outstanding among the Southern Mountaineers. They expect to have their opinions respected and readily grant to others the same privilege even if these opinions differ. They are nonconformists assured that their own way is just as good as anyone else's. This trait is expressed often in a vigorous defense of what they consider to be their inherent rights.

*Language* reflecting an age long forgotten by contemporary Americans is the carriage of the ideas of these folk. It is distinctive and becomes one of the ways in which its users are so readily labeled "hillbilly." One who listens with appreciation may find a rich expressiveness of poetic clarity in the casual speech of mountain people.

*Status* in the minds of those who migrate out of the mountains is often thought of in terms of such material results as a new car or flashy clothes rather than as changed social contacts or new responsible activities.

Surely the rural migrant can become an integrated and valuable citizen of his new urban community, but he must be understood and given assistance. He will be helped if the Church and the other community agencies will introduce him to the possibilities of his person and the world which lies open to him.

If the Church is to become the teacher of a way of life which prepares all people of a given community which it serves wherever they now live or ever will live, then we must take a good look at the "Church in out-migration areas." Thus we can evaluate its weaknesses and strengths and project some suggestions for a more effective administration of helpfulness for the church in such areas.

All too many of these churches are too small to carry on an active program. Size determines the number of able lay leaders who can and will assume responsibility for leadership positions in a local church. Also, the stewardship potential of a church is limited to numbers of members. Smallness in numbers of members means a part-time ministry. Smallness breeds pessimism and loneliness. It has been discovered by those who have studied the church at work that it is only when churches achieve the size of two hundred or more members that they are able to give full employment to a minister and undergird an active full program with a steady financial support.

The ministry is often weak and ineffective. A large number of the ministers serving small churches are involved in other professions. Some are students in college or seminary or are retired ministers.

The churches are plagued with a strong sense of independence and a deep lack of concern for the world mission of the Church. They are often selfish and shortsighted. They are not informed of their own denominational program and outreach, and they do not wish to know, and often they refuse to give assent to denominational actions.

The unrelatedness of such churches is understood best when an attempt is made to bring them a stronger program and ministry. They are reticent to enter into the program of sharing a minister, and if they do so, the venture often breaks down for lack of willingness to share the pastor's time or a cooperative program he may suggest for the churches.

Lack of money is one of the worst problems among town and country churches. Few have budgets or planned giving. They are often isolated and alone. This is not because they are physically removed from other churches but because they have not maintained contacts with other congregations of their own denomination or of other faiths. Often this is due to the fact that they lose identity because of a weak ministry.

So many of the problems facing churches in town and country could be solved if their morale were raised, and the windows of their souls thrown open to the light of "self-giving love." If they could only experience a real sense of self respect, worth and significance, the night would give way to the day.

Perhaps the initial step in diagnosing the problems of churches in out-migration areas and offering cures for their ills is the conducting of a thorough survey and study of the local church community. From this the sociological makeup of the total church opportunity as well as individual family traits can be learned. People of the community will become individuals about whom the concerned leadership of the church has pertinent information which leads to a true family relationship among the members within the church. The concern for each other thus generated expresses itself to all in the community as well as to the rest of the world.

When a church comes to feel itself a part of an outgoing and ongoing program which is wider than its own immediate church family, it may be led to sense the importance of doing its part in the total enterprise of the Church.

(*Continued on Page* 27)

# The Church and Faith Healing

WADE H. BOGGS

*It is my prayer that your love may abound more and more, with knowledge and all discernment.* (*Phil.* 1:9)

• In our text, notice that Paul brackets together two great Christian virtues, love and knowledge. As a matter of fact, those two should never be separated. Where one of these virtues is stressed to the neglect of the other, you have a distortion of the Christian ethic. Where knowledge is stressed to the neglect of love, you have a coldly selfish intellectualism. Where love is stressed to the neglect of knowledge, you have an ineffective sentimentalism.

For example, in the field of maternal and child care, love of the mother for the child is indispensable. Where this is lacking, sheer tragedy usually results. Nevertheless, mother-love by itself is insufficient. Ignorant mother-love has filed children's teeth, bound their feet, poisoned them with unboiled water, and given them the rickets by bad diet.

In like manner, knowledge and love belong together in guiding adolescents. Parents are often taken by surprise when their erstwhile submissive children suddenly enter the period of adolescent rebellion. Parents and teachers are labelled old-fashioned and out-of-step with the times. Sudden growth often results in physical awkwardness, so that it is sometimes true that only God and a mother can love an adolescent. Patience and understanding in large measure are called for. Verily, knowledge must be added to love.

This is equally true in all of life's major problems. Jesus illustrated both love and knowledge in his dealings with people. A careful study of the healing ministry of Jesus will reveal that he varied his healing techniques in accordance with the needs and condition of the patient; that is to say, he acted with love and knowledge.

We must conclude from this that the Church, which exists on earth for the sole purpose of continuing the work begun by Jesus and his disciples, has a perennial obligation to reflect a Christ-like compassion for the sick, and to direct this compassion according to knowledge. The only question is, What is the best way for the Church to express this divine concern?

In the light of our Philippian text, let us consider two possible ways of helping the sick which are being advocated today in Christian circles.

### *The Way of Faith Healing*

First, let us consider the way of faith healing. This may be thought of as a religious approach to health apart from medical science. It may be called "spiritual healing," or "divine healing," or "faith healing." Generally speaking, faith healing has failed to make a successful "rapproachment" with medical science. It is often a love without knowledge —without knowledge of medical science. Over a generation ago, Dr. Charles R. Brown made the statement that he did not know a single faith healer who could pass the entrance examinations of any reputable medical college in America. This condition still prevails, and as a consequence, the diagnoses of faith healers often indicate gross oversimplification of the real facts.

All this is not to question the validity of sporadic cures to which the faith healers point as pragmatic vindication of their methods and beliefs. The more dazzling, the more surprising and mysterious are these cures, the more do the faith healing devotees suppose them to be evidence of God's healing power, and of God's blessing upon their methods and efforts. All of which conveniently overlooks the fact that mysterious cures take place where no faith and prayer occur—totally outside a Christian frame of reference. This tendency to equate primarily those healings which are dramatic and incomprehensible with the divine activity serves only to illustrate the degree of conflict between faith healing and medical science.

Medical science sees no superiority in the dazzling and mysterious sporadic cures of the faith healing movement as over against those cures where familiar and charted healing techniques are employed. On the contrary, it studies and seeks to comprehend the unknown factors which make surprising cures possible. Thus its objective is radically different from that of faith healing. It seeks to understand causes and effects, to discover corroborative evidence, to reduce to law-abiding techniques, and thus make healing available to multitudes of the sick.

These sporadic cures can in fact have over-all bad results when they bolster the confidence of faith healers, and encourage them to continue to make extravagant and scripturally unjustified promises and claims, thus dooming vast numbers of the sick to pass through the dismal cycle of having their hopes raised, only to see them replaced by disillusionment, despair, and self-condemnation. To make promises to the sick which are unsupported and even contradicted by the Scriptures can have tragic consequences.

Faith healing in addition is too often without knowledge of a sound theology, and its teachings and claims when tested by our Scriptural rule of faith and practice are exposed as unworthy of our confidence.

There are two areas of contradiction which should at least be mentioned. The first is the problem of miraculous cures. What is a miracle? Is there a boundary which separates natural cures from supernatural cures? I am persuaded that every attempt to rule God out of any part of the process of healing must fail, for all healing is of God. Sometimes it is claimed that a sudden cure indicates the work of God more than does a gradual cure. However, the cures of Jesus were both gradual and sudden.

The second theological question which is of fundamental importance to the faith healing position is this:

Does God will perfect health for all his children? Assuming for the moment that he does, as faith healers insist, then we must account for the presence of disease and suffering in this world that God created. The faith healers blame all sickness either on human sin (individual or collective) or on Satan. Those who take the Scriptures seriously in relation to this problem will likely come out at a different position. I am persuaded that whoever knows and honors Scripture as his rule of faith and practice will perceive that there is contradiction between these teachings and those of the Bible.

### *Cooperation with Medical Science*

Next, let us consider the way of cooperation with medical science. This is the way by which compassion for the sick is combined with the best medical knowledge available. It is the way by which love abounds more and more, with knowledge and all discernment. To take this way requires that the benefits of medical science be extended to all peoples, and that generous and prayerful support be given medical research efforts. It is the way by which men in the name of the Christian religion are challenged to use the intelligence God has given them to discover the causes of diseases, to devise cures, to understand the divinely-implanted forces which make for health, and to learn how to release these forces more successfully, and thus to extend their healing benefits.

This approach we believe to be demanded by the Protestant doctrine of Christian vocations. Paul teaches that there are diversities of gifts by the same Spirit. He believed in the principle of the division of labor, that each man ought to serve the common good of society by making his contribution along the line of his parictular capacity and training. Some are called to render specialized service as prophets, as evangelists, as apostles, as teachers. Others are called to a ministry of healing. When God calls someone to be a teacher, he doesn't call him to be an ignorant teacher. He doesn't call anyone to be an ignorant evangelist, or an ignorant pastor, or an ignorant healer. He expects us to learn how best to do the work to which he calls us.

If the way of cooperation with medical science is to be the way of future progress, it means that doctors must be persuaded to regard their daily work as a divine calling, in just as real a sense as is the work of the minister or the missionary, and to recognize that there is just as much reason to subordinate selfish motives to the Christian motive of service in the one as the other.

This way of cooperation with medical science does not mean that less faith is called for. If this way of cooperation is to be taken, it means that ministers and church members must acknowledge those who are trained in medical science as our most reliable authorities in the treatment of physical sickness, for only they have that technical training which qualifies them to diagnose what is wrong with the sick, and to prescribe for them. If this way of cooperation is to be followed, it must be cooperation rather than domination by any one group. Doctors must recognize that the Christian religion has important resources to bring to this cooperative effort, and room must be made on the hospital team for the chaplain and the minister as they undertake the pastoral care of the sick.

Five of the important resources which the Christian religion can contribute to such a cooperative effort with medical science may be briefly mentioned:

1. *Prayer*—not only for the restoration of health, but prayer in which we trustfully and unconditionally say, "thy kingdom come, thy will be done."

2. *Faith.* There is no objection to the faith healer's emphasis upon the importance of faith; the only objection is to his narrow and basically false conception of faith. True Christian faith must prove its genuineness by leading us to obey God's fundamental laws of health. These laws include the laws of good mental hygiene, and they include such matters as adequate diet, rest, work, sleep, exercise, fresh air, and social relations.

3. *Forgiveness.* In reciting the Apostles' Creed, we say, "I believe in the forgiveness of sins." This is to affirm our belief in the forgiveness of sins as a principle which must regulate all personal relationships. An unrelieved sense of guilt can be a major cause of numerous diseases, physical as well as spiritual and mental. Confession of sin, repentance, and acceptance of the divine forgiveness are often essential to recovery of health. So also, refusal to confess to those whom we have wronged, or refusal to forgive those who have sinned against us may result in disease which cannot be healed until we permit forgiveness to permeate all our human relationships.

4. *Love.* More and more the truth is being brought home to us that those who are sick in body or in spirit are never really made whole until they find their rightful place in that redemptive fellowship which Scripture calls the Body of Christ. To lead people to find this place requires patient and abounding love, knowledge of human motives, and discernment of hidden fears and needs. As each individual is accepted as a member of the Body, as he finds service outlets to suit his peculiar abilities, as he is enabled to grow toward Christian maturity, he will find that the fellowship of which he is now a part has become a healing fellowship.

5. *Medicines.* Far from being in conflict with medical science, the Bible includes medicines in its list of what God provides for the help of the sick. About the year 180 B.C., a Jew named Ben Sirach wrote the Apocryphal book of *Ecclesiasticus.* In one passage he says, "The Lord created medicines from the earth, and a sensible man will not despise them. . . . By them he heals and takes away pain; the pharmacist makes of these a compound." Even though this quotation is from a non-canonical book, I mention it because it is an excellent summary of the Biblical position. In fact, the author of *Ecclesiasticus* himself illustrates the healing power of herbs by referring to Moses sweetening bitter water at Marah by throwing a cer-

(*Continued on Page* 27)

# The Rural Church in its World Perspective

RICHARD O. COMFORT

• The Christian faith tells of a way of salvation in a world that is desperately seeking salvation—salvation from war, from insecurity, from the entangling alliances of materialism and secularism, and from an inadequate interpretation of the relationship of man and man, and of man and God. The Christian faith speaks of truth to a world that is seeking truth. It speaks of one who came to interpret God and who embodied in his own life the truth about man and about God. It speaks about a way of life that is unique—a way of sacrifice and love, a way of service that our world knows too little about.

The Christian religion is being challenged today not only by the resurgent non-Christian religions but also by a world which not only denies the existence of God but that is also beating the U.S.A. in some areas of life in which we thought we were supreme, i.e. rockets, etc. One cannot live in many countries of Asia long before one feels the pull and tug that is now going on in the minds and hearts of millions of people as they try to decide the kind of a life that they would like to live.

It is a reliable estimate that there are at least 72,000 village churches and 35,000 village pastors at work in Africa, Asia and Latin America and the Middle East. A close study of these churches and pastors reveals that much must be done to strengthen and help them do a more effective work. The program of many, like too many of the town and country churches in the States, consists of preaching service once or twice a month. The big need for the next few years is to strengthen the work at the local village level. This means a better organized church program and better training for the ministers and laymen of the churches. The village church must minister to the needs of the whole man as an individual and as a part of the village and the larger society.

### *Growth and Transition*

It has been interesting for me, as one who has spent all of his ministry in the so-called "Home Missionary enterprise" of the Church to now find himself in the so-called "Foreign Missionary" part of the work of the Church. Actually, these terms are a part of the cultural lag of the Christian Church. In this one world we need to be thinking of the one mission of the Christian Church. We need to have a much closer working relationship between the two areas of Home and Foreign Missions. The East and the West are meeting in many places and in many ways.

It is important to recognize that the world today is quite different from the world fifteen or twenty years ago. It has been suggested that we do a better job in at least two categories in the future. First, that we become more effective in our experimentation. We should state clearly the objectives of our experiment; outline the procedures to be used in a logical manner; keep careful records of your work; evaluate the results, both successes and failures, fully and honestly; write up the results. Secondly, we must find ways of distributing this information to those who are at work in the field of the village church and community development. It was suggested that by sharing our experiences with others around the world, we would all profit and the work of the church might progress much faster with fewer mistakes. We need more coordinated experimentation in study action projects in the rural church around the world.

We need those in every land whose vision of the work of the church is truly world wide and will be willing and able to help each other across national boundaries. There is too much one-way traffic in the ecumenical movement. Too much of it has been from West to East. Now we are finding a large number of well-trained and capable church leaders in the churches of Africa, Asia, Latin America and the Middle East. We must find ways of learning from these persons as we continue to share with them the things that we have learned.

### *Methods of Education*

One of the real problems is to get the information that is available and much needed to the person in the village in a manner and in language that he can use and understand. It does not help to give him a lecture about his problems because he would probably not believe the lecturer, who would probably be a Government official and who, according to most villagers, is interested only in his own problems and not those of the villager, or he might be a Westerner who would have some nice ideas from a foreign land that would not work here. The villager is in no mood to experiment and has neither the time nor the money to waste in unknown methods. It is mighty hard to convince a villager that if he would sprinkle some commercial fertilizer around his pepper plants they would grow bigger and better peppers. It is hard to convince a villager living in North India where wood is scarce that he should use the manure the cattle provide on his land rather than make dung cakes and use them for cooking his food. The best way is to demonstrate that it will produce better peppers. Seeing sometimes produces believers. The extension method and the experimentation method which has been basic to our growth in the field of agriculture is necessary for the growth and development of the rural church around the world.

### *Mobility*

Making up about 85 percent of the people of Africa, Asia, Latin America and the Middle East, the village people of the world are on the move. All one has to do is to ride a train or a bus in any of these areas to see how people are moving around. Many of these friends are on the move economically and are demanding a better way of life than their fathers had in days gone by. They are finding that their old be-

liefs and ways of living no longer satisfy their spiritual life and are hungering for a new meaning in life.

As some of these people move into the cities and industrial areas they will help determine the future growth of these centers. While many of them spend most of their time seeking for the physical necessities of life they are conscious of their needs for faith in God. It is true that the lives of village people would be greatly improved by many new ideas about better agriculture, better health and more adequate cottage industries, but it would be a mistake to think that these alone are needed. One of the great needs is to undergird village life with a spiritual concept that will give meaning and purpose to all of life.

*Program*

The typical village church in India and Pakistan consists of groups of Christian people in several villages while in Thailand there is usually one church to each village. In India the work may be in as many as fifteen or twenty villages and will be served by one pastor. The pastor usually rides a bicycle and frequently spends much of his time going from village to village holding services of worship, making a few calls and then moving to another village. The usual elements that we in the States think of as necessary in a church program are frequently completely lacking. There is a limited Christian Educational program, if any at all. Stewardship education is beginning to be stressed. The building usually consists of a one-room, mud brick building. Most pastors have little training in pastoral calling and do not have time to do very much of it. Not much time is given to the training of lay leaders of the church. In a few parishes village reconstruction efforts are beginning to become a part of the work of the church. As one tries to analyze the reasons for this lack of an adequate program he quickly sees that part of it is the kind of training that has been given to the pastors in the past years. In some countries Achievement Goals are being used with some success. In West Pakistan considerable success has been enjoyed in using these goals to stimulate a more adequate church program for village people. A three-fold emphasis of education, fellowship and service is being stressed by some of the church leaders.

*Training*

One of the urgent needs of the village church is to train better ministers and lay leaders.

It is important for an audience in the United States to remember that for good historical reasons most of the theological schools, colleges, and seminaries have been patterned after the European system of theological education. This means that there is a strong classical emphasis in theological education with little or no emphasis upon the areas of the practical work of the church, such as Christian Education, pastoral work, Church and community, sociology, etc. There are three problems that face the theological schools as some of them are now beginning to face the necessity of doing more work in these fields: First, the lack of adequate library resources in these areas. Almost all of the work is in English and in many schools few of the students read English well enough to find this literature helpful. Secondly, the curricula of most schools is full and over-flowing.

We, in the U.S.A., will have to learn that some of our ways do not seem to meet the needs of other countries.

*Cooperatives*

A part of the Government Development Program in India is the decision that there should be in every village in India a multi-purpose cooperative to help meet the economic needs of people. That there is a great need for this kind of program is obvious to all who examine the situation in the Indian villages. I have discovered that all Governments seem to work the same way all over the world. Decisions are made in the Capital of the country. These decisions are handed down through the states, districts, and finally to the village. Many of these ventures have failed for the following reasons: 1) Lack of the necessary technical knowledge to begin and carry through with a Coop. 2) Lack of actual experience in operating a cooperative. 3) No one person has been assigned to the job of organizing and really staying with the development of a cooperative. At a crucial time the key leader is needed for a "more important job."

One thing that could do as much as anything to help India meet the real needs of her millions of village people in a democratic way would be to find a way for these fine village people to help themselves as they organize into various kinds of cooperatives—producers, consumers, and marketing. Credit unions are also greatly needed in a land where interest rates can be from 15 to 30 percent.

In case you may think that this cooperative work is not the work of the church, just ponder the meaning of a question that a communist in India asked me: "Why don't you Christians take care of the spiritual needs of the people here in India and let us take care of the economic needs?" Are we willing as Christians to make that kind of a trade? Jesus was concerned with all aspects of man's life. As his followers, we can do no less.

*Ecumenical Approach*

We must all learn how to work more effectively with people and to share with them—not impose our wills upon them. We must be more helpful to those who come to study in our country and to those who are visiting us in increasing numbers from abroad. We must be more intelligent about the world in which we live. We must help think through the implications of the attempt of man to live in this one world in peace.

The times in which we are living call for:

1. Creative imagination as we approach the opportunities God is giving to us.
2. Sensitive insight into the needs of our fellow men.
3. The consecrated use of the knowledge that is so much needed by village people in our world.

(*Continued on Page* 27)

# The Church in Areas of Racial Tension

CORNELIUS TARPLEE

• When we speak of areas of racial tension, most of us in the United States think immediately of the South. We need to be reminded that racial tension extends over the face of the earth. For decades now the have-not peoples of the world have been in revolt against the domination of western civilization. Another way of saying this is that the nine-tenths of the world's population which is colored has been throwing off the white man's yoke so firmly imposed upon them. Much of the titanic struggle which we call the cold war has centered around the effort of Russia and the democracies to win the loyalty and allegiance of the peoples of Africa, Asia Minor and Asia.

The race relations crisis in America is a national problem, but it is inextricably related to the world situation. In reality the crisis is more than racial. All minority groups are involved. It has been estimated that there are over seven hundred thousand Puerto Ricans in New York City alone and the migration continues unabated. Hundreds of thousands of Mexicans present critical problems in the Southwest and far West as they find themselves in economic conflict with the day laborer representatives of the majority group. Although fewer in number, the American Indians pose their own particular brand of problem as they move into the cities off the reservations. Of course, the greatest minority group of all, the American Negro, now estimated at almost eighteen million strong, represents the majority of the population in some of the counties of Virginia, South Carolina, Georgia, Alabama and Mississippi and in spite of this large resident population, a tremendous migration northward and cityward has swelled the Negro populations of our urban centers to a phenomenal degree.

Certainly in regard to race relations no one section of the country can point the self-righteous and accusing finger at another section. And in a very real sense what happens in one section of the country affects the whole country.

The history of race relations in the South does not reveal that the Church has always stood against enforced segregation, nor has it raised a consistent voice against discrimination or even slavery and other exploitations. And we might well ask ourselves how much inclusive fellowship our churches themselves know and how much seems possible even today after our governing bodies have reiterated and urged the principle of brotherhood and after literally hundreds of our brethren have dared much to bear this out in unmistakable witness. We must all agree with Haselden when he says that only certain areas of church life and influence reflect much progress toward this end. He lists six:

1. Situations in New England and the upper Midwest.
2. Situations in large cities and academic centers.
3. Integration from the top.
4. Integration on the fringes such as the American Bible Society, the World and National Council of Churches, Y.M.C.A., Y.W.C.A., etc.
5. Integration to communities in transition.
6. A few churches which were deliberately organized to attract and serve interracial constituency.

Our first great problem, then, is to what extent the church itself can bear witness to its vision of the brotherhood of man and our oneness in Christ. It is significant that segregationists in Little Rock said, "If the churches believe in desegration, why are they themselves segregated?"

The foregoing question is the sixty-four dollar one. At least ten other questions emerge, all of them dependent one upon the other, which we must be dealing with if we are to feel that we are really building bridges of racial accord within God's kingdom.

1. How can we learn to face this and any other controversial situation in human society openly and frankly with our Christian counsels? If the Gospel is, as we say, relevant, then dare Christians bring the light of the Gospel to bear on their problems in their discussions without breaking the fellowship?

2. How do we start the process of interracial, face-to-face encounter even within the Church?

3. As migration and urbanization develop ever more rapidly, is the church to follow along adjusting to the trends or is it to lend moral leadership in the fields of housing and fair employment and to provide religious asylum to those who do move into the neighborhood of an individual congregation?

4. Many white churches in the path of Negro population moves are confronted with the necessity of making a vital choice from among the following: (a) they may remain and resist Negro approaches to the church, become worshipping white islands in a changing neighborhood, (b) they may move out, (c) they may close, (d) they may offer fellowship to the new members of the neighborhood. If they choose the fourth course open to them, a resulting loss of income through loss of white membership, often the wealthiest members, throws the church in jeopardy. Will the churches subsidize these parishes with emergency funds? Or will they be left to wrestle with their own problem? What would our own rural congregations think about using missionary funds for this purpose?

5. Can our own church people understand the results of urban influence on our own rural communities. For instance, can our church people and communities accept without resentment the appearance of urban, well-dressed, college-bred Negroes in new cars?

6. As more and more southern colleges and universities are open to Negroes, what is to become of our church colleges for Negroes?

Will they close or will they be strengthened financially so they can provide a comparable education? If they survive, should they integrate or should they remain segregated?

7. Many church secondary schools in the South are today flourishing with long waiting lists. Financial worries have abated to a remarkable degree. How are we to respond to the moral question that now presents itself? How can we as church bodies insist upon the moral and religious dimensions of desegregation and yet provide individual refuge from desegregated public schools?

8. There are those who think that many aspects of desegregation will mean that only token integration will result. Should the churches accept this kind of gradualism or plan for more speed and less deliberation?

9. One hears many complaints today that Negroes are not offering themselves to the ministry in sufficient numbers to maintain the work among their own people. We cannot escape the observation that except in the distinctly Negro denominations themselves, the situation today is that the Negro minister is limited in the scope of his ministry in terms of his function. He is a Negro minister of the Gospel, not a minister of the Gospel.

10. Finally, there is the question of relationship between those religious bodies which exist solely as Negro churches. Are they to maintain their existence and thereby become corporate witnesses of racial separation or are they to merge with white denominations and if so what becomes of their structure and leadership?

Having considered these complicated and enormous questions, it would seem fair to say that the task of the individual minister and congregation is chiefly to apply vigorously in the life of a particular flock the principle of seeking to reflect individually and corporately a growing desire to seek God's will in regard to society as well as to the individual's private moral life and to place it above prejudice and self-interest in those areas where history demands a decision. This in itself is a frightening task, but without this leaven at the roots of society moves toward desegregation are reduced to sociological manipulation, lacking in the final analysis that meeting of human spirit with human spirit which under the influence of the Holy Spirit becomes the body of Christ—that community which alone is the chief aim of the Christian faith.

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## Out-Migration

(*Continued from Page* 21)

We who are in positions of helpfulness must aid churches and church people in learning to help themselves. We must help the church to develop the resources and vitality adequate to carry the elements of local program which are essential if the church is to discharge its full mission and ministry.

We must also concern ourselves with the recruitment, education and sustentation of a vigorous ministry.

Colleges and seminaries have introduced courses into the curriculum which deal with the nature of the town and country church community and the kind of special program that town and country churches should carry on in order to minister adequately to the needs of the people in such communities.

In-service training opportunities are offered by denominations with the assistance of colleges and seminaries as well as state schools. Nearly every state has a short course or institute of this type, generally held at the state college of agriculture. The cost is not great, and often local churches are assisted in a financial way so that their ministers may attend.

Many denominations are providing an opportunity for recognition of outstanding work done by a town and country minister. Ministers are also being assured of an adequate income as compared to town and country ministers of the past.

In the face of the rapid growth of population and high mobility rate of people in rural America, the churches in town and country which are plagued with the problems of out-migration are coming to learn vital methods of helping people as individuals and as groups to "attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ. . . ." Herein we see our task to be that of helping people to emerge from segmented and fractured living to full expression of the wholeness of life. Individuals can find a place in God's family as they use their abilities wherever they are.

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## Faith Healing

(*Continued from Page* 23)

tain type of tree into the spring. (*Ex.* 15:23ff) There are many Biblical references which indicate that drugs represented another of the spiritual influences which God has bestowed upon man.

With all these considerations in mind the Presbyterian U.S. Assembly's Permanent Committee on Christianity and Health is now mapping out an Assembly-wide attempt to encourage greater cooperation between doctors and ministers. This we believe is the way which must be taken by those who pray in sincerity Paul's prayer, "that your love (for the sick) may abound more and more, with knowledge and all discernment."

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## World Perspective

(*Continued from Page* 25)

These are days of challenge, of great needs, of trial, of testing and of soul searching. These days call to mind the ringing words of the hymn, *Rise Up O Men Of God:*

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of Kings.

Lift high the cross of Christ!
Tread where his feet have trod;
As brothers of the Son of Man,
Rise up, O men of God.

# The Church and the Rural Industrial Community

CHARLES S. SYDNOR

• What does the term "Industrial Community" mean? Following the pattern so prevalent in the industrial South, does it mean a general dispersal of industry in small towns and even in distinctly rural areas? The mill town in North Carolina and the coal camp in Pennsylvania fall neatly into the Industrial Community category. Yet how do we classify those town and country areas where the coming of plant or factory has been eagerly welcomed because of the employment it provides, but where commerce and agriculture may be equally if not more important in the economy?

At the outset, then, let us redefine the term "community"—give it more of a sociological flavor and let it refer primarily to people rather than the place where these people live. The Industrial Community is made up of the people (and their dependents) who work in factories and mines, in plants and mills. The Industrial Community is different; it is unique; it is frequently misunderstood; and it is often baffling to those of us whose roots lie in an agricultural economy or commercial society.

Just as the Industrial Community is distinct and unique, so must the Church's ministry be if we are to reach these people for Christ.

Let us consider first the uniqueness of the Industrial Community, and second the distinctive ministry which it requires.

### *The Industrial Community*

Let's look at the case of three people: Farmer Smith, his son Bill, and Parson Jones. Mr. Smith is a farmer and a good one. His son Bill has never shown much interest in agriculture and probably would have drifted into one of the large industrial cities in search of employment had it not been for the Amalgamated Company, which located one of its new plants in a town about five miles away. And Parson Jones is confused. Bill isn't the only one in his parish who is employed at Amalgamated and he is deeply concerned about the poor response from the fellows working there.

Parson Jones grew up in Small Town, U.S.A. where his father worked as teller and later cashier in the local bank. He attended one of his denomination's colleges and graduated from one of its seminaries. He had spent his ministry about equally in towns similar to the one in which he grew up and in rural farming areas which he had come to love and feel at home in. He understood Farmer Smith and was reasonably effective in ministering to the Smith family—all except Bill. Farmer Smith represented what has been called the "Protestant Ethic." According to this, the old-fashioned virtues of hard work, thrift and sobriety will be rewarded.

As a growing boy Farmer Smith's son Bill was faithful in attending Sunday school, and he was active in the young people's work of the church. Without really understanding it himself—and certainly without the pastor's understanding it—Bill is becoming a different person. Inexorably, the industrial society of which he has become a part is making him over in it's own image. Not only is his pastor concerned because he doesn't seem to "get through" to Bill, but Bill's father has become disturbed by the gulf which seems to be widening between him and his son. Neither pastor nor father quite understand what has been happening, and Bill himself cannot tell them. We need to know this, however, because Bill represents millions of people in our nation whose livelihood is dependent on industry and for whom the Protestant Ethic is as extinct as the dodo bird.

1. An obvious difference between Bill and his Dad is at the basic point of how they make their living. Bill doesn't own the means of his livelihood (farm or shop); he doesn't even know who the owners (stockholders) are. Nor does he own the tools whereby that living is made; when he shows his badge and passes through the plant gate, he goes to the company-owned lathe where he is to work for the next eight hours. The materials for his work are also provided. Bill makes no decisions concerning what shall be made, or how much; he simply follows the decisions which are made at a much higher level and are transmitted to him by the "boss" who supervises this part of the plant. Sometimes Bill does not even know what the particular part is which he makes over and over again all day long—nor how it fits into the overall production picture, nor the end product. In short, his job is completely dependent upon his corporate employer. It is monotonous and tedious. It is but a fragmentary part of the whole. It is repetitious, often frustrating. As he performs it, he may come into conflict with his immediate supervisor; and there may be tensions in the associations with his fellow employees. It is disruptive of his personal and home life, if the hour at which he must report for his "shift" is late afternoon or even the middle of the night.

2. Insecurity is one of the chief by-products of this industrial way of life. Bill has no way of knowing how long the plant will continue in operation. Should the market for its products be poor, his working time may be sharply curtailed, perhaps to as little as one or two shifts a week. If there are lay-offs, will he as one of the newer employees be out of a job? If he's having trouble getting along with his supervisor, how will that affect his job?

Job security can be especially haunting to the man who has no trade, no particular skills. As he advances into middle and later age,

the loss of his job can be a tragedy. Who will hire him now?

3. The whole area of labor unions and union activity concerns the industrial man of today as it never did his independent, artisan forebears. Bill probably would have joined his local union anyway, even if there were not a "closed shop" provision in the contract between his union and the company. His union affiliation enables Bill to act with all the others in securing more favorable working conditions, higher pay and other benefits. It provides Bill with a type of job security: he cannot be fired simply because his supervisor doesn't like him, or he's getting old, or even for agitating for better wages and the like. It provides "grievance procedures" and arbitration if he thinks he is being dealt with unjustly. His association in the union provides him with a certain degree of fellowship and a chance to express himself and even, if he be elected to one of the offices, to receive the recognition he craves. In short, the union for him and his fellows means far more than the means of satisfying the urge toward physical well being through higher wages, better working conditions, pensions, etc. He derives, in part, fulfillment of many of those fundamental human desires and urges which psychologists tell us are basic: recognition, security, belonging, participation, achievement and power.

Any treatment of unions and union activity should at least include some of the uglier aspects of the picture, which Bill may or may not come in contact with. Bill's union may be a dictatorial, corruptly-run union in which he has no voice and which may breed insecurity and anxiety. Even in the far more typical situation, Bill may be called upon to go out on strike; to man the picket lines; to live through the terrible strain of violence, hatred and bitterness which often occurs when management and labor lock horns in a power struggle.

4. We note a final feature of industrial life: its tendency to compartmentalize religion, or even make it seem irrelevant. Even if today's industrial worker is a "religious man," his religion is meaningful on Sunday morning and perhaps in his home—but not on the job. In Bill's plant, as in most throughout the nation, religion simply is not discussed. There is danger that Bill's union will become a substitute for religion. Bill is tempted on every hand to join in the worship of that heathen cult—*materialism*. No longer a self-determining individual, Bill's life is now regulated by forces beyond his control, where production, power and plenty are the symbols.

The Industrial Community, then, has ushered in with it an entirely new way of life. Its people need Christ, but their new way of life requires a vastly different approach and ministry from the one in a bygone era.

### *The Church and Its Ministry*

If we are to minister effectively to the industrial man, it will not be by simply trying a little harder or by "implementing" a little more what we are already doing. Nor will sociological studies, high-sounding resolutions at the top levels, nor a glowing desire to "do good" get the job done.

Increasingly we are coming to realize that it is extremely difficult to reach, in the same local church, people whose social, economic and educational backgrounds are quite dissimilar. In some heartening cases it is found to be possible—especially in those geographic communities where persons from varied walks of life live comfortably together and where people are less conscious of distinctions along social or occupational lines. But, in the main, do we really expect that the local church will be equally successful in its appeal to the bank president, the farmer, the mill hand and factory worker? Let us heed the sober warning of that outstanding historian and Moderator of the Presbyterian Church, U.S., Dr. Ernest Trice Thompson, as he plainly states: "In all fairness it should be pointed out that it is difficult, if not impossible, except in rare cases, to include people of different social, cultural, and economic levels in the same congregation." He goes on to point out that it is not that the well-to-do farmers are not willing to have sharecroppers or mill hands worship in the same building (although this may be the case), but that the latter do not feel at home in the churches of those who have superior economic advantages. Or perhaps the mode of religious expression which appeals to one group does not appeal to the other. These are barriers which are not easily overcome, and are only overcome through a distinctive and effective ministry. What are some of the requirements for such a ministry?

1. *Relevant preaching and a sympathetic, understanding ministry.* So much depends upon the preacher! On his concern, his willingness to identify himself with his people, his ability to preach in terms and on themes that are meaningful to them, hangs the success or failure of the church's ministry.

To be effective both as a preacher and a pastor, the minister should be a frequent visitor among his people —both where they work and where they live. Their problems on the job should be intimately known to him. Their tensions and frustrations, their hopes and their insecurity, should weigh upon his own heart. As he goes about among his people, and in preaching uses those homey illustrations and concrete situations which are real in their everyday life, he will be walking in the Master's footsteps and preaching after the Master's own example. The Word relates that the common people heard Him gladly—so they will hear the one who would follow his example.

If the minister would be respected and effective as a pastor to men working in industrial plants or factories, let him develop an understanding of what the working man's union means to him. We help people the most when we love them the most and have won their answering love and confidence. The pastor can help to bring the counsels of God into the local union hall through individuals, whose friendship and respect and confidence he has patiently won.

Our theme, "Relevant Preaching and a Sympathetic, Understanding

Ministry" should perhaps be turned around. The ministry must first be sympathetic and understanding. Then, as the minister learns his people and their problems, the things they hope for and the things that worry them, the ways they think and the ways they talk—then, and only then, can the preaching be meaningful, and the Christ proclaimed be relevant.

2. *Evangelistic Ministry and Church Program.* Just as relevant preaching and a sympathetic, understanding ministry were considered interrelated and dealt with as a single topic, just so the evangelistic ministry is part and parcel of the full, vital church program. In any ministry which is aimed primarily at reaching the industrial man and his family, it must be clearly recognized that a much smaller percent of members will be received by transfer of church letter. A positive, evangelistic ministry is of prime necessity. And perhaps the chief evangelistic tool is the well-rounded, active program of the church.

A word of elaboration might be in order concerning our statement that "a smaller percent of members will be received by transfer of church letter." Statistical studies drawn from the U.S. Census reports that a considerably smaller proportion of our industrial population claims church membership than is the case with business and professional people. Of those who are professing Christians and church members, a considerable proportion belong to the newer sect-type churches and only in rare cases will they want to affiliate with our own church.

A warm, evangelistic ministry is required if the people of the Industrial Community are to be won for Christ through your church! For many of us such a ministry may not come easily. Our own church backgrounds and experience may have better equipped us for a ministry of Christian nurture (feeding the sheep and lambs already in the fold) than for one of outreach. Then, too, denominational literature and programs, conceived and distributed for our use, may also presuppose a ministry of Christian nurture rather than one of evangelism.

The two are not contradictory but interrelated, and for this reason they are drawn together in a single topic. The man who has been won to Christ (and his children) need to be nurtured and given an opportunity for growth through the program of church activities. Conversely, that very man might have been won to Christ through those same activities. A Sunday school class which reached his little girl, an active youth group which attracted his teen-age son, might have been the entering wedges in his home; and a men's club which drew him into its fellowship might have helped to clinch things.

No, we are not dealing with a contradiction but with a matter of emphasis. We are saying that a full church program is necessary for Christian nurture. In an industrial situation it is even more important, for it is at the same time perhaps the chief means of first reaching into homes and of bringing individuals into contact with Christ and his Church. Considered as such, then, the program of the church will be as full as possible, to reach as many people and as many age groups as possible, with as many activities as possible; and it will be geared to the needs of the unchurched as well as the flock.

A church which thus serves the industrial community has greater need for some sort of "multiple ministry." In addition to the pastor it may be desirable, for example, to secure the services of a young woman as Director of Christian Education. The variety and extent of the church's program places greater demands upon its leadership, partly because the church with such a ministry will be reaching large numbers of children, young people and others out of proportion to its membership; partly because the leadership potential in the "blue-collar" church is less developed than in the white collar one.

The process of real evangelism will not take place automatically, of course, though the church program be ever so excellent and active. There must be extensive visitation and personal work. Ordinarily there must be some periodic means—call them revivals or whatever you will—of bringing to a climax the daily, continual process which goes on through program and personal work.

Our Protestant Church has never found a greater challenge! The task is staggering, the problems we must face and solve are enormous. Can we adapt our ministry, our very selves, to reach the people of this new industrial age? We must, and we can if we care deeply enough.

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## Summarization

DALE W. MEDEARIS

• When a person attempts to summarize a whole conference like this, he undertakes a rather presumptuous thing. There is so much that has happened to so many; there are so many thoughts, and points of view; there are such mixed feelings that to attempt a summary is an overwhelming thing. You will probably feel I have not done much when I'm through, and you'll probably be right. But perhaps a person can capture a few of the glimpses of the bright spots, a little of the essence of things discussed, some of the available trends.

This speaker will probably not be able to do more than that. But even if this little bit happens, maybe it will help you tie some things together which are at loose ends, get some perspective from which to appreciate your experience here, and evaluate the process of which you have been a part since Tuesday morning at 9:00 a.m.

The first thing I would like to do is to observe that the Convocation has been more than the sum total of its various parts. Of course, it has consisted of speeches, bull sessions, and a few ad hoc business meetings in the corridors and lounges. But it has been more than that. The Convocation has had a plus factor. . . . This has been so definite and pronounced that it has taken on a personality. When one stops and disassociates himself from the process for a little while, as I was forced to do in preparing this summation,

one realizes how pronounced a personality a meeting such as this does assume. In fact, I have come to think of the Convocation in very personal terms and have been tempted to give him—since he's predominantly male—a name. I call him "Wally." Wally's full name is Wally Ecumaniac . . . Wally is quite a fellow. He has a lot of human characteristics. He laughs, gets angry, weeps, sings and sleeps through dry addresses. He sometimes gets frightened by the new and untried and falls back on the traditional. But on other occasions he is able to take the great leaps of faith and rise to heights of glorious insight. Like a mischievous boy, he sometimes can't resist a little horseplay.

He's a mess! Really he is! He is a complex of traits and attitudes all his own. Any resemblance to anyone or any thing living or dead is strictly coincidental! There never was another Convocation exactly like him . . .

Wally is really a friendly guy, very extroverted, going around grabbing people by the hand and greeting them warmly. He's not at all averse to slapping a few backs and once or twice I thought I detected an Arkansas hound-dog story being told for an expectant audience. Wally makes friends easily regardless of race or church affiliation. He likes people because they are people and because they are dedicated to his Lord and Master. Whether they are garbed in jeans, clerical clothes or business suits is of little consequence to him. He has learned that these externals come out of traditions with a wealth of meaning and is willing to take them at face value.

Wally is also a pretty good singer. He usually is in fair voice and with considerable volume. And how he loves to sing! On every conceivable pretext he bursts into song. The great hymns, the spirituals, the gospel songs—all find their way into his repertoire. I don't know that Wally has ever said it in just so many words, but he acts like he thinks he can sing in the Kingdom! Wally is quite an eater, too. Luncheons, breakfasts, banquets. He must think the Gospel army travels on its stomach, too.

To be completely fair to Wally, you must say he's pretty sensitive too! He's pretty quick to respond to even the subtlest suggestion. His emotions respond to speakers and discussion leaders as great issues are uncovered and problems analyzed. He is no stranger to both prayer and praise!

Of course, Wally is not completely without his obdurate side. He has his moments of prejudice and bigotry. He has his times of inability and unimaginativeness. He has his frustrations and fears. In some ways he is having his first breath-taking interdenominational or interracial experience. He is a little excited about it but not always sure he likes what is happening to him. Yet at other times he is exalted and thrilled by the new dimension he has discovered. Perhaps he'll have to live with this ambivalence for a while.

And let's not forget that Wally is something of a politician in his less angelic moments. He's not going to wait around until the spirit gets ready to move. No sir! Not Wally. He's got a few friends who owe him a favor. He has a few strings he can pull. He knows where the pressure can be applied. And so it goes!

But in his better moments he is a generous one. He's full of genuine good will and loving concern. He can rise above his pettiness and his littleness to be positively noble, admirably unselfish and nonpartisan, and fearlessly prophetic. He can on occasion put aside his denominational biases and plan for a workable solution of the competition and divisiveness on the local level. He can forget vested interest and talk seriously of cooperative planning and strategy. He can lay aside prestige and privilege, gird himself with the towel of service and wash the feet of the poor, the dispossessed and oppressed, the sick and afflicted. He can leap over the bounds of his provincialism to grasp the hands of brothers across the nation and across the sea. His capacity for Christian fellowship and concern is amazingly limitless, on occasion!

Wally has his tensions too! They are not all organized or relaxed either. He is deeply disturbed over the present relations of the racial groups in America. He wishes something could be done to stop the inexorable march of change that threatens the family, school, neighborhood and the church. He is distressed with the plight of the aged, the alcoholic, and the persistently poor. He is moved with concern for the uprooted and the socially disorganized. His heart bleeds for the southern out-migrants from mountain swamp and plantation. It also bleeds for those who stay behind to man the farms and factories in the new rural scene of the south. He is concerned that the policies of the public towards agriculture are ones that provide for the total good. He is concerned that the young people catch a vision of vocation to the end that the Christian ethic is applied to all legitimate work. And he is quite concerned that youth and their parents accept the ministries of the church as legitimate choices of vocation. He is convinced that community is essential to human existence and yearns for ways of strengthening such relationships. He observes the deplorable rate of divorce and family disorganization and would strengthen the Church in the task of strengthening the institution of marriage. He looks over the social scene and observes shorter work weeks, earlier retirements, more leisure time, and wonders how we can help people fill these newly-won hours with meaningful and redemptive recreation. He looks over the rural church situation with its overabundance of small congregations and its under-supply of ministers and yearns for some kind of Area Ministry. And where there are ministers Wally is concerned that there be a mutuality between them and their layman for Christ's sake and the Gospel's sake. Wally also has a concern for his theology. He wonders if he is on the right track in church cooperation. Does theology support the kind of interdenominational fraternization and superficial cooperation? And what about rural life itself, is it subject to theological

examination? Is there anything about it essentially divine? Does it come under the same kind of divine judgment as other kinds of human organizations, physical environments, and composites of culture?

Wally wonders sometimes if he's communicating. He has so much to say to individuals and publics; he yearns to be able to capture their attention so he can tell them, and he wants to be as effective with the tools of research, survey and analysis at the community level.

I think you will admit these are a lot of tensions. None of them are bad tensions as far as I can see. I wouldn't for a minute want to see Wally relaxed on a single one of them. Rather I would see him get them organized into the symphony of concerns and yearnings they so justly deserve to be.

Well, Wally's case history is about complete for 1959. Soon he'll only be a memory, odd bits of literature collected from the displays, old programs, newspaper clippings, notes taken much too hastily to be legible a few weeks from now. We need not grieve at his passing or the brevity of his life. He served us well and proved to be quite a personality. I hope the same can be said of each of us when we have completed our time.

—Reprinted from *Crossroads* journal of the Rural Workers Fellowship of The Episcopal Church

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## Broad New Approaches in Home Missions

A movement of deep spiritual import for the churches of America is stirring within the Division of Home Missions of the National Council of Churches.

This new dynamic implies no negation of traditional home mission activities. It does portend evaluation of existing programs, experimentation with new methods, emergence of new concepts, new organizational structures, a new approach to the evangelization of the nation.

Briefly, the movement is a kind of deliberate self-reorientation of the Division to today's needs.

"What is taking place in our office," says the Reverend Jon L. Regier, executive secretary of the Division, "is an effort to understand what is taking place in America. For a century, home missions has developed and nurtured many projects geared to specific situations: to the inner city; to sparsely populated rural areas; to special groups like agricultural migrants, Spanish Americans, Indians.

"Each of the problems to which we have directed specific attention is worthy; each demands more positive results than we have achieved. But, too often, each project has been isolated from the rest. As a result, we have developed separate missions at the expense of our vision of a comprehensive mission to the whole nation. Our objective now is the creation of an integrated proclamation of the Good News of Christ, a proclamation that has relevance to every situation, to all people everywhere."

To illustrate the need for a new approach, Mr. Regier cites some of the more obvious characteristics of present-day life in the United States: Americans are more mobile today than ever before; they move from country to city; from city to suburb; from state to state and section to section and back again. There are shifts in our class structure; larger middle and lower middle classes than America has ever known are emerging, each with its own peculiar culture patterns. Contemporary America's problems are compounded by the worldwide population explosion, a phenomenon knowing no distinctions of class or culture and one from which the United States is not exempt.

Yesterday's cornfields have been invaded by huge complexes of residence-and-industry; the component interdependent communities lose their separate identities and the resultant sprawling tangle breeds familiar social problems in a new setting.

"All of this says to us that our churches must abandon their piecemeal approach to the nation's spiritual needs," Mr. Regier declares. "Take the problems faced by the agricultural migrant. He needs a ministry in terms of better housing and working conditions, a minimum wage, educational opportunity, health and welfare services, training for citizenship; yet similar needs apply to other Americans. The curative we have been seeking for the migrant must become one element in a broad program of diagnosis and treatment for the spiritual and socio-economic needs of all Americans."

The Division's new approach to changing America is resulting in simpler organizational structure. In the Department of the Urban Church, eight committees presently concerned with specific programs will become two committees. As unmet needs emerge, they will be examined in the light of their pertinence to the Division's total effort. Beginning in 1960, budget and personnel within the Division will be centralized. Instead of research activities pursued independently by each unit, one research group will coordinate and determine priorities for the Division. Field staff will cease to specialize in a single concern but will be trained to serve in all aspects of the Division's program.

This implementation of the "mission" concept in contrast to "missions" will save both time and money for the Division. No longer will three staff members make three simultaneous trips across the continent to confer with West Coast church officials on three different subjects. Instead, one field man with the resources of the total staff behind him will handle all three assignments.

"The denominational home mission boards that constitute our Division are giving enthusiastic and unqualified support to all this effort," Mr. Regier reports. "Indeed it is the denominations themselves that are responsible for initiating it. At the same time our Boards know full well that the task of developing a single approach to the mission of evangelizing America is too great for them alone. But they do believe they are charting a course for the churches of America."